AN EPITOME

OF

THE HOLY BIBLE.

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INTRODUCTION.

THE BIBLE, or, *The Book*, so named on account of its supereminent importance and high value, contains the sacred writings both of the Israelites and of the Christians; the former called the Old, the latter the New, Testament, or Covenant.

The genuineness of these Scriptures, (that is, their having been really written by the persons to whom they are ascribed,) and their authenticity, (or their relating matters of fact as they actually happened,) rest upon more irresistible evidence than that of any other undisputed historical record whatever.

The Old Testament opens with a glorious display of the almighty power and infinite wisdom of God operating in the formation of the world, with all its mineral and vegetable substances, with all its various tribes of animals, and man, crowned king of them all, by the King of kings and Lord of lords, the supreme Ruler of the Universe.

It gives some account of the first fathers o mankind, their characters and actions. It re cords the dreadful deluge which swept from th face of the earth the human race, when becom utterly depraved and corrupted; and the savin of one righteous man with his family, and pair of animals, that they might not be utterly ex tinct. It mentions the founding of that famil which was destined to preserve the knowledg and worship of the only true God, and how tha family was fostered by the hand of the Eternal till it became a mighty people, separated fron all other nations by peculiar laws and customs It relates the wonderful history of the childre of Israel, and the manifest interposition of th Almighty, supporting them when obedient t his will; punishing them when they rebelle against his authority. It gives most instructiv examples and narratives of families and indi viduals; the pious odes of one illustrious mo narch; the prudent maxims of another, who wa the wisest of his age; the admonitions and pre dictions of Prophets sent forth from Jehovah in whose prophecies we behold a vivid descrip tion of that glorious Messiah, who afterward came in the spirit and the power of the Mos High.

The New Testament contains an account o *the birth of the* Saviour; the astonishing attest

ations to his divine mission; his miracles; his discourses; his perfect example; his sufferings and death, his resurrection and ascension, given by four plain and simple historians, agreeing in all general, important facts; differing sometimes with respect to minute circumstances and particulars; together with a narration of the publication of the Gospel by the Apostles, and their addresses to the primitive Christian churches.

Herein are deposited all the treasures of heavenly knowledge, of that wisdom which is from above, which is able to make us wise to everlasting salvation; all our best hopes, our most cheering prospects of glory, honour and immortality. With this most interesting of all books, let us make ourselves intimately acquainted, and from its springs of salvation, let us imbibe the reviving salutary streams of heavenly instruction.

The common translation is followed as nearly as possible, because its simple dignity seems best adapted to the importance of its subjects.

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CHAPTER I.

GENESIS.

THE book of Genesis, so called from its treating of the creation of the earth, and the production of all things therein, is generally believed to have been written by Moses, the illustrious Hebrew legislator; and compiled from records existing in his time. It is evidently intended to teach that the world was neither eternal, nor the effect of chance, but the work of an all-powerful, wise, and good Deity; to hold out, in the history of the first parents of the human race, and of the general deluge, striking examples of the evil consequences of disobedience to the commands of God; and in the account of Abraham and his family, to unfold the commencement of that glorious plan

the beginning, God created the
earth. The earth was yet a de
abyss covered with darkness, a
wind was agitating the surfac
when " God said, Let there be
was light." The evening had
morning had come: the diurnal r
earth had begun, when God said
a firmament, or expanse, separa
from the superior waters:" and
light was called day; the darkn
the expanse was called heaven.
evening had marked a second
said, "Let the waters below the
lected into one place, that the
appear:" and it was so. And
dry land, earth; and the mass of
sea. And God said, " Let th

The evening and the morning had come, a fourth day, when God said, "Let the waters swarm with living creatures, and let the birds fly above the earth, through the wide expanse:" and it was so. The morning and the evening of a fifth day came, when God said, "Let the earth produce animals, cattle, wild beasts, and reptiles, in various kinds; and let them all multiply according to their kinds:" and it was so. And God said, "Let us make man after our own likeness, in reason and understanding, to have dominion over other animals."

And God created man, male and female, and blessed them, saying, "Increase and multiply, and have dominion over all other living things." The evening had come, and the morning had come, the sixth day, when God completed his mighty work; and on the seventh day he ceased from doing any of his works. God, therefore, blessed the seventh day, and ordained it to be holy. Such was the origin of the heavens, and of the earth, at the time that the Lord God created them.

The name of the first man was Adam, because, out of the earth had the Lord God formed him; and the name of the first woman was Eve, or life-giver, because she was to be the mother of the human race.

And the Lord placed them in the garden of Eden, in which he had caused to grow every sort of tree that is pleasant to behold, or fit for food; which was watered by a beautiful river, that, flowing through it, divided into four branches; and in the midst of which, stood the

tree of life, whose fruit was salutary, and another called the tree of the knowledge of good and evil, from the fatal effects which the eating of its fruits would produce. As a trial of his faith and obedience, God commanded Adam to abstain from the latter, assuring him, that in the day that he should eat thereof, he should become liable to death. But, when the woman saw that the tree was apparently fit for food, and its fruit pleasing to the eye; and, moreover, desirable, as giving knowledge, she yielded to temptation; she ate of the fruit, and gave of it also to her husband. And when they had eaten, the eyes of both were opened; and they perceived that they had done evil, and exposed themselves to the punishment which the Lord God had denounced. And the Lord God pronounced sentence upon the woman, that she should have pain and sorrow; and upon the man, that by the sweat of his brow, by hard labour, should he eat his bread, until he should return unto the ground out of which he was taken, "for dust thou art," said the Lord, "and unto dust shalt thou return." But, to console the woman and the man, God gave them the promise of a Saviour. And the Lord God expelled Adam from the garden of Eden, to till the ground. And God taught the man and the woman to make unto themselves garments of the skins of beasts.

QUESTIONS.

How many years ago is it generally supposed, that the *creation of the* world took place? Why is the first book

of the Bible called Genesis; and what appear to be its chief ends? Who formed this earth and all its productions? What was the work of the first, of the second, the third, the fourth, the fifth day? In whose likeness did God make man? In what situation was he placed, and what command was given him? Did Adam and Eve keep the command of their God? What was the result of their disobedience? What is the meaning of the names, Adam and Eve?

CHAP. II.

THUS were the first parents of mankind driven out of the garden of Eden, the paradise, the abode of delight; and thus, sin and death entered into the world.

Unto Adam and Eve were born two sons. The elder, named Cain, or acquisition, was a tiller of the ground; and the younger, named Abel, was a keeper of flocks. In process of time, it came to pass, that Cain presented unto the Lord, an offering of the fruits of the ground; while Abel also presented one of the firstlings of his flock. God accepted favourably Abel and his offering, for Abel was good and upright; but the offering of Cain was rejected of the Lord, for Cain was wicked and unrighteous before him. Cain, therefore, was greatly displeased, and his countenance was dejected. And finding his brother in the fields, he slew him. And the Lord God said unto Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground, which hath drunk the blood of thy brother, shed by thy hand. The very ground abhorreth thee; a restless fugitive shalt thou be on the face of

the earth." And Cain exclaimed, "my punishment is greater than I can bear; thou banishest me from this place; and when secluded from thy presence, whosoever may meet me, may kill me." But God gave a token of security to Cain, that he should not be slain. And Cain departed into a distant country, and there he built a city, which he called Enoch, after the name of his son. But his posterity was unrighteous before the Lord.

And unto Adam was born another son, whom he called Seth, or the substitute; and his descendants were righteous in the sight of God. The children of men multiplied upon the face of the earth, and built towns, and invented many arts; but they became wicked, and generally corrupt. Yet, among them, some were pious, and feared God; for Enoch, the fourth in descent from Seth, was so eminently devout, that it is recorded concerning him, that he walked with God, and appeared no more, for God took him. Noah, also, was so upright in the midst of a perverse generation, that God warned him of the deluge which he was about to bring upon the earth; and showed unto him the way by which he and his family might be saved. He was divinely instructed to prepare an ark, or large vessel, five hundred and fifty feet long, ninety-one feet broad, and fifty-five feet in height. For nearly one hundred years, while he was engaged in constructing the ark, Noah preached repentance in vain to the men of his generation. They persevered in their course of iniquity, until the earth was filled with oppression. In the

year of the world 1656, God commanded Noah to enter into the ark, with his family; and pairs of all animals.

And in the six hundredth year of the life of Noah, all the fountains of the great deep were broken up; the sea forsook its proper bed, and overflowed the land; the flood-gates of heaven were opened, and incessant heavy rains descended upon the earth during forty days and forty nights. So exceedingly did the mighty waters prevail upon the earth, that they covered the loftiest mountains, and all that lived upon the earth perished, but the ark floated on the surface of the deep. The waters had now remained on the earth one hundred and fifty days, when God caused a strong wind to blow, and the deluge began to be diminished, so that the ark rested on the mountains of Ararat, and, on the first day of the tenth month, the summits of the mountains were uncovered. And when the earth was fully dry, at the command of the Lord, Noah went forth from the ark, with his family, and all the animals that were saved, after he had been enclosed therein one year and eleven days. And he offered sacrifice unto the Lord God. And God blessed Noah and his sons, and appointed the rainbow as a token that he would never again destroy all flesh by a deluge. The names of the sons of Noah who came with him out of the ark, were Shem, Ham, and Japhet, from whom the whole earth was repeopled.

This is the first period, from the creation, to *the deluge, 1656* years.

QUESTIONS.

Who were the two first sons born unto Adam and Eve? What were the character and occupation of Cain? What were the character and occupation of Abel? What oblations did Cain and Abel offer unto God, and how were their oblations received? What dreadful act did Cain commit? What was the sentence passed upon Cain? What did Cain do after his condemnation, and what was the conduct of his immediate descendants? What substitute was given to Adam and Eve for the loss of Abel? What descendant of Seth was remarkably pious; and what is said of him? What cause brought on the deluge? Whom did God forewarn of this awful catastrophe, and how long was the warning given before the event took place? By what means was Noah saved from the common destruction, and who were saved with him? What were the length, breadth, and height, of the ark? In what manner was the deluge produced? How long was Noah in the ark, and what was his first action upon his coming forth on the dry land? What appearance in the heaven did God appoint for a sign or pledge that he would not again cover the earth with the waters of a deluge?

CHAP. III.

THE earth once more emerged from the bosom of the deep, but human bodies grew less strong, and human life, which, before the flood, was extended to nearly a thousand years, was gradually shortened. Noah, himself, indeed, lived three hundred and fifty years after the deluge; so that his whole life endured nine hundred and fifty years. Noah cultivated the vine tree; and of the grapes made wine; but, being ignorant of the effect of fermented liquor, he

drank thereof, and was intoxicated. Ham beholding his father in this condition, mocked at him, but his brothers, Shem and Japhet, covering the venerable old man with their garments, concealed his shame. For this deed of filial reverence and filial affection, they received a blessing from the Lord; but Ham, for his disrespect of paternal sanctity, was condemned, in himself, and in his posterity, to be subject unto his brethren. Mankind now again multiplied greatly, and an evil spirit of ambition and violence prevailed among them. Nimrod, a descendant of Ham, was a mighty and pernicious conqueror; and many strong cities did he build. While the inhabitants of all the peopled parts of the earth had but one language, it came to pass, that, moving from their first place of residence, they came to a fertile plain in the land of Shinar, where settling, they proposed to erect a city, and a tower, whose summit should reach the clouds; that they might not be dispersed, and that they might take refuge therein should another deluge come. Thus they added disobedience to the command of the Eternal, to distrust of his promise. Then the Lord God confounded the language of mankind, and dispersed them over the face of the earth. Therefore was the name of that city and tower, which they attempted to build, called Babel, or confusion. Though the knowledge of the only true God might have been continued by uninterrupted tradition from Noah, yet the sons of men, forgetting the deluge, that signal instance of the Almighty's government, gradually departed from

true religion. They worshipped the sun, and moon, and all the host of heaven; they made unto themselves gods of gold and silver, brass and wood; they changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

With the confusion of tongues, and the scattering of mankind, ends the second period, or epocha, containing 527 years.

Abram, a descendant from Shem, was born about 350 years after the deluge. Noah slept with his fathers, but Shem yet lived, and Abram might have passed a considerable portion of his life with his venerable ancestor. A prince in the midst of his family, rich in flocks and herds, he abode principally near the place where men had attempted in vain to erect the tower of Babel. Though idolatry prevailed around him, he retained the pure faith handed down to him from his forefathers. He worshipped the God of Adam, of Noah, and of Shem, and Him only did he serve. And the Lord said unto Abram, Depart from thy country and thy kindred, into a land which I will show unto thee; for I will make of thee a great nation; in thee, and in thy posterity, shall all human kind be blessed. So Abram departed from the plain of Shinar, taking with him Saraï, his wife, and Lot, his brother's son, and all his possessions, and journeyed to the land of Canaan, which God had shown unto him, and promised unto his offspring. And the herdsmen of Lot disputed with the herdsmen of *Abram; and Lot* and Abram separated, that

strife might not be between them. Lot pitched his tent by Sodom, in the plain of Jordan, and Abram dwelled in Canaan. Abram was ninety nine years of age when the Lord God appeared unto him in a vision, saying, "I am the Almighty: walk before me in integrity of heart, and I will render thy posterity numerous. Thou shalt no longer be called Abram, but Abraham, or father of a multitude; and thy wife shalt thou no longer call Saraï, the star, but Sarah, the fruitful. And Abraham, who had long remained childless, had sons born unto him; Ishmael, the progenitor of the Arabians; and by Sarah, Isaac, destined to be the father of the chosen people.

Now, the men of Sodom and Gomorrah, cities of the plain, were wicked above all other men. And those cities, the Lord God had determined to destroy; for their iniquity was exceeding great. But Lot being righteous in his sight, the Lord warned him to flee from destruction, with his family. And though Abraham intreated for them, yet God listened not unto his supplication; for in those cities, not ten just persons were found. And God sent a fiery rain of sulphur and inflamed ashes, which burnt up the cities and their inhabitants, and desolated the whole plain.

And when Isaac was become a youth, the Lord God tried Abraham's faith and obedience; for He said unto Abraham, "Take now, thy son Isaac, thy son Isaac whom thou lovest, and offer him up as a sacrifice on a mountain which I shall show thee." And Abraham prepared to obey the voice of the Lord, but the Lord accepted the

will of Abraham instead of the sacrifice, and was pleased with his submission. A second time did Abraham receive a benediction from God, and a confirmation of the promise, that in his posterity should all the nations of the earth be blessed.

QUESTIONS.

What change took place in the life of man after the deluge? How long did Noah survive the deluge, and how long was his whole life? What was the different conduct of Noah's sons with respect to him? Into what state did mankind fall after the deluge? Who was Nimrod, and what were his deeds? What is the history of the tower of Babel? What event closes the second epocha, and how many years does that period contain? When was Abram born, and from which of Noah's sons was he descended? What was the character of Abram, and what was his mode of life? What was the first striking instance of his obedience to God? Who was Lot; what was his character; and what great destruction did he escape? What change was made in the names of Abram and Sarai? Who were Abraham's first sons? What illustrious example of submission to the will of God did Abraham exhibit, for which he received a repetition of the blessing and promise? What was that promise?

CHAP. IV.

ABRAHAM was now become old, and he was blessed, and called the friend of God. And Sarah, his wife, died at the age of a hundred and twenty-seven. And Abraham mourned for Sarah, and buried her in a cave, in the field of Machpelah, in the land of Canaan, which he had purchased for a place of sepulture. And *Isaac grew up*, and became a righteous man

before the Lord; and Abraham procured him a wife from out of the land of his nativity, and from his own parentage; Rebekah, the daugher of Bethuel, son of Nahor, the brother of Abraham. Abraham lived one hundred and seventy-five years; and he died, and was united to his people. Ishmael and Isaac, his sons, buried him in the cave of Machpelah, near Sarah, his wife. But, after the death of Abraham, God blessed, and caused to prosper, Isaac, his son. He increased in flocks and herds, and became powerful in the land. And unto him were born two sons, Esau and Jacob.

Esau was an expert hunter, a man of the forest, but Jacob was a quiet man, who lived in retirement. But Jacob, with Rebekah, his mother, who loved him better than she did Esau, by craft, gained the paternal blessing due to the elder son, which conveyed the principal power and possessions. The blessing which Isaac had unintentionally given to Jacob, filled the heart of Esau with aversion for his brother. Isaac and Rebekah sent away Jacob, therefore, to Bethuel, who dwelled at Padan-aram. And Isaac charged Jacob, saying, "Thou shalt not take a wife from among the women of Canaan, but go to the house of Bethuel, thy mother's father, and there take a wife from among the daughters of Laban, thy mother's brother, and may God, the Omnipotent, bless thee, and multiply thee, that thou mayest become a numerous people." And Jacob went to Padan-aram, and sojourned there with his mother's kindred four-

teen years, and married Leah and Rachel, the daughters of Laban. God blessed Jacob, and he became rich in children, and flocks, and herds. And when Laban and his sons became jealous and envious of him, he returned to his native land. But during his journey thitherward, he discovered Esau his brother advancing to meet him, with a band of armed men. Jacob, having been informed of his approach, had sent forward a present of flocks and herds to his brother. When Esau drew nigh, Jacob bowed himself to the ground; but his brother ran and fell on his neck, and embraced him; and they wept together. Then Esau, perceiving the women and children, whom Jacob had arranged in three companies, said unto him, Are these your's, my brother? And Jacob replied, These are the children that God hath given unto thy servant. And Esau said, What meaneth that troop of cattle which came forth to meet me? Jacob replied, I sent them unto my lord, that he might be favourable unto me. And Esau exclaimed, I have enough, my brother, I have enough; keep that thou hast. And Esau returned the same day to Mount Seir. Thus Jacob returned in safety from Padan-aram to Sichem, in the land of Canaan. There he purchased a portion of land in which he pitched his tent, and erected an altar, and invoked the mighty God. And God changed his name from Jacob, or the supplanter, to Israel, or the contender with God. Now the sons of Jacob were twelve; Ruben, Simeon, Levi, Judah, Dan,

Naphtali, Gad, Asher, Issachar, Zebulon, Joseph and Benjamin. These were the fathers of the twelve tribes of the Israelites.

At length Jacob came to his father, Isaac, unto Mamre, the city of Arbah or Hebron, in the land of Canaan, where both Abraham and Isaac had sojourned. The days of Isaac were now a hundred and eighty years, when he expired full of days, and was united to his people. And his sons, Esau and Jacob, laid him in the sepulchre that had been bought by Abraham, his father.

QUESTIONS.

What was the age of Sarah when she died? How long did Abraham live; where, and by whom was he buried? What was the character of Isaac, and whom did he marry? What children had he? What was the difference of character between Esau and Jacob? What fraud did Jacob and Rebekah practise towards Esau? Whither did Jacob go to avoid the anger of his brother? Whom did Jacob marry? How long did he sojourn with his uncle Laban, and did he prosper with him? What happened to Jacob during his journey? What change took place in Jacob's name, and where did he fix his abode? What were the names of Jacob's twelve sons, the fathers of the Israelitish tribes? At what age did Isaac die, and who buried him?

CHAP. V.

Jacob dwelled in the land of Canaan in which his father had sojourned, and he loved Joseph and Benjamin, the sons of his old age, more than his other sons, most of whom had shown

ding the sheep of his father
brethren. And moreover he recour
father, and unto them two drea
tic of his future exaltation. And
en were wroth against him; so t
ght to kill him, but Reuben saved
, shed no blood, but cast him int
cisterns of this desert, for he int
urn and rescue the lad out of the
l send him back to their father.
d him to a caravan of Ishmaelites,
urneying from Gilead to Egypt with
lsam, and myrrh. And they took
oidered robe of Joseph, and dipped
ood of a kid, and sent it unto th
nd Jacob rent his robe, and mou
ays for his son, saying, "Some sa
ath devoured him; I will go dow
mourning." Thus he refused

But Joseph having shown himself skilful in the interpretation of dreams, was taken from the prison to interpret the prophetic dreams of the pharaoh, or king. And the events which Joseph predicted, seven years of plenty, and seven years of famine, came to pass. For his wisdom and goodness Joseph was exalted to be the second man in the kingdom of Egypt, and ruler over the land. The king's own ring was put upon his finger; he was clothed in a robe of fine linen; a collar of gold was placed around his neck; he rode in a chariot next after that of the king. And Pharaoh gave Joseph for wife Asinath, daughter of the priest of On. By her he had two sons; the elder of whom he called Manasseh, or the producer of forgetfulness of former calamities, and the younger Ephraim, or fruitfulness. The seven years of abundance were now passed, and the years of scarcity were come, and not only in Egypt, but also in all the neighbouring countries did the famine prevail. Now, when Jacob heard that corn was sold in Egypt, for the granaries were opened which Joseph had caused to be filled, during the season of plenty; he sent thither his sons to buy corn. And when they bowed themselves before the ruler of Egypt, he knew his brethren, but they remembered not him. And having made repeated trials of their disposition towards their father, and one another, and induced them to bring unto him Benjamin, his own brother; he discovered himself unto them, sent for his father, now stricken in years, and procured from Pharaoh one of the most fertile regions of Egypt,

as a dwelling place for them. And Joseph made ready his chariot, and went to meet his father. And when he saw his father he descended from his chariot, and fell upon his neck, and embraced him, and wept.

And Israel said to Joseph, I am now content to die since I have seen thy face alive. The whole of the persons of the house of Jacob who settled in Egypt, were three score and ten. Now Israel dwelled in the land of Egypt seventeen years, so all his days were one hundred and forty-seven years. And when Israel was drawing near unto death, he called Joseph and his sons, and grandsons, around his bed, and blessed them, predicting the various fates of their several descendants, and their departure out of Egypt, and making them swear to carry his bones with them, and to inter them with those of his fathers in the cave of Machpelah. And when he had ended his charge unto his children, he drew his feet up in the bed and expired; and thus was he united to his ancestors. Then Joseph wept over the face of his father and embraced him, and commanded his body to be embalmed after the manner of the Egyptians. And all the household of Pharaoh, and the elders of the land of Egypt, and all Joseph's family, and his brethren, and their children mourned for Israel seventy days with great mourning. So Joseph resided in Egypt, he and his father's house, and he lived a hundred and ten years, and saw his sons' grand-children.

And Joseph, when dying, said unto his brethren, *I am going* to my fathers, but God will

certainly visit you, and bring you out of this land into the land which he promised to give to Abraham, Isaac, and Jacob. And he, as did his father, bound his children, by oath, to convey his bones with them out of Egypt. Thus, Joseph died. And they embalmed him, and put his body in a coffin in Egypt.

QUESTIONS.

What made the brethren of Joseph hate him, and of what cruelty were they guilty towards him, and their father? Into what country did the Ishmaelites carry Joseph, and to whom did they sell him? How came Joseph to be advanced to high honour, and how did he conduct himself? Whom did Joseph marry? With what dignity was he graced? What brought the brethren of Joseph to Egypt? What was the conduct of Joseph towards his brethren and his father? How old was Jacob when he died, and in what manner did he address his children when dying? How long was the life of Joseph? What were his dying prediction and request?

CHAP. VI.

EXODUS.

THE book named Exodus, or the Out-going, relates the departure of the Israelites from Egypt, after giving a description of their previous state of servitude; the appointment of Moses as their leader; and the miraculous means by which their escape was effected. It narrates the journey of the Israelites through the wilderness; the solemn promulgation of the law on

Mount Sinai, and the delivery of the ten commandments. The greater part of it is ascribed to Moses, and the design of the book seems to be to continue the history of the important process by which the eternal had pre-determined to bring mankind gradually to the acknowledgment, and pure worship of the only living and true God. And Joseph, and his brethren, and all the men of that generation died. But the children of Israel were fruitful, and multiplied exceedingly, and became powerful in numbers, so that the land was filled with them. In the meantime a new monarch arose in Egypt, who revered not the memory of Joseph; and he was jealous of the children of Israel, lest they should become stronger, and more numerous than the Egyptians, and should join their enemies in war, or by force forsake the land of Egypt. And he set task-masters over them, who sorely oppressed them, and forced them to build, with extreme labour, cities and stupendous works. But the more they laboured and were grieved with work, the more abundantly did they multiply. Moreover, Pharaoh commanded that all the male children of the Israelites should be put to death as soon as born. Now the wife of a man of the tribe of Levi had a son, and seeing that he was a goodly child, she concealed him three months. And when she could no longer conceal him, she made an ark of rushes, or papyrus, and rendered it water proof by bitumen; and, placing the child therein, she laid it in the sedges on the bank of the river Nile, while his sister stood *at a distance,* to know what might be done unto

him. Now, the daughter of Pharaoh coming to bathe in the river, and beholding the ark among the sedges, sent one of her handmaidens to fetch it. And when the ark was opened she saw an infant therein, and, lo, the babe wept. And she said, this is one of the children of the Hebrews. Then said the sister of the child to the daughter of Pharaoh, "Shall I call a Hebrew woman who may nurse the babe for thee?" And the daughter of Pharaoh said unto her, "Go." And she went and called the child's mother, unto whom he was given to nurse. But when the child was grown, he was brought to the daughter of Pharaoh, who adopted him as her son, and called his name Moses, or drawn forth. But in process of time, Moses beholding the oppression of his brethren interposed in their behalf, and was obliged to flee from Egypt. He took refuge in the country of Midian, and married the daughter of Jethro, a priest, or prince of that region; and there he had sons born unto him. After many days, it happened that the king of Egypt died, yet still the children of Israel groaned under the yoke of slavery; and Jehovah heard their cry, and raised up for them a deliverer. For as Moses was keeping the flocks of Jethro in the extremity of the desert, he came unto mount Horeb; and behold a flame of fire waved in the midst of a bush before him, yet the bush was not consumed. And as Moses drew near to see the flame which consumed not the bush, a voice from the midst thereof, proclaimed, "Approach not hither; take off thy sandals from thy feet, for the place where thou

standest is holy ground." And the voice commanded Moses to go into Egypt to the Pharaoh, and in the name of the Lord God to demand permission for the children of Israel to go a journey of three days into the wilderness to sacrifice; and to say unto the elders of Israel, that the God of their forefathers had resolved to bring them up from the oppression of the Egyptians, into the land of Canaan, a land flowing with milk and honey. And Moses answered, "But lo, if they should not believe me, nor hearken to my voice, what then shall I say unto them? How shall I prove that the Lord is with me?" And God gave Moses power to change his staff into a serpent, and again to restore it to its former state; to cover his own hand with leprosy, and to cleanse it; to give water the appearance of blood. And God appointed the brother of Moses, Aaron, to speak for Moses, who was slow of speech. And Moses did as the Lord had said. And the elders of Israel, when they saw the miracles, believed the word of Moses which he spake unto them, but Pharaoh hardened his heart, and listened not unto the command of Jehovah. And by Moses, his servant, the Lord sent ten dreadful plagues upon the land of Egypt while Pharaoh continued to harden his heart. The waters of the Nile were turned into blood; the face of the land was covered with frogs; swarms of gnats infested the whole country; multitudes of beetles crawled upon the ground, and in the houses; a grievous mortality destroyed the cattle of the Egyptians, while the flocks and herds of the

Israelites escaped; ulcers were produced upon man and beast; a dreadful storm of thunder and lightning, and hail, spread destruction through the fields; clouds of locusts destroyed the grass, herbs, and fruits. When after each of these plagues, Pharaoh violated the promises which he successively gave, in one night, the angel of the Lord smote all the first-born throughout the land of Egypt, both of man and beast, so that there was not a house of the Egyptians in which was not found one person dead, while in the houses of the Israelites no one dead was seen. And Moses appointed a ceremony called the Passover, to commemorate this great deliverance. Then Pharaoh commanded the children of Israel to depart immediately. They departed therefore with their flocks and herds, and in such haste did they depart, that they made no preparation for their journey. Thus the Israelites departed from Egypt, after their forefathers had sojourned in the land four hundred and thirty years; and their number was six hundred thousand, without reckoning children. With this event terminates the third epocha of 430 years.

QUESTIONS.

What is the meaning of the word Exodus, and what is the general narrative of the book so called? What happened to the children of Israel after the death of Joseph and his brethren? What cruel order did Pharaoh issue, with regard to the children of the Hebrews? What Israelitish child was saved by his mother, and how was his deliverance effected? By whom was Moses adopted, and what did he do when he was grown up that obliged him to flee from Egypt? In what country did he take refuge? Whom

did Moses marry? What extraordinary spectacle did he behold as he was keeping the flocks of Jethro, his father-in-law, and what command did he receive from God? What were the plagues inflicted upon Pharaoh to oblige him to let the Israelites depart from his territories? What festival was instituted to commemorate the deliverance of the Israelites? How long had the children of Israel sojourned in Egypt, and in what manner, and in what number, did they depart from it?

CHAP. VII.

Now when Pharaoh suffered the children of Israel to depart, God led them by the way of the wilderness of the red sea. And thus they marched out of Egypt in military array, carrying with them the bones of Joseph, as Joseph had commanded, the Lord going before them in a pillar of cloud by day, which by night appeared as a pillar of fire.

And Pharaoh repented him that he had permitted the children of Israel to go; and assembling his chariots and his horsemen, he pursued after them, and overtook them as they were encamped near the Red Sea. And the Israelites were inclosed between the mountains and the Red Sea and the Egyptians. And Moses stretched forth his arm towards the sea, and Jehovah, by a vehement east wind, caused the waters to separate like a wall on the right and the left. Now, the cloudy pillar had removed from before the Israelites, and had placed itself between them and the Egyptians, unto whom it

appeared dark and threatening, while to the former it shone with resplendent rays, so as to enlighten the night. And the Israelites marched, as on dry land, through the channel of the sea. And the chariots and cavalry of Pharaoh entered into the sea likewise. But the fiery column frightened their horses, and threw the Egyptians into confusion. And they began to flee; but, the children of Israel having come up out of the sea, the waters returned, and overwhelmed the Egyptians, and the whole army of Pharaoh was utterly destroyed. And when the Israelites saw the mighty power of Jehovah exercised upon their enemies, they rejoiced and confided in the Lord, and in his prophet.

The Lord saw fit that the children of Israel should journey in the wilderness forty years before they took possession of the land of Canaan During that long sojournment, the Providence of the Almighty evidently watched over them. The pillar of cloud guided their march. When the cloud rested on the tabernacle, or great tent of assembly and of worship, the host encamped; and when the cloud rose and went forwards, they folded up their tents and marched. By day, that miraculous cloud sheltered the people under its shade from the heat of the sun, and enlightened them by night. To quench their thirst water repeatedly gushed from the rock when stricken by the rod of Moses. Food from heaven was provided for them; for, in the mornings, a thick fall of dew took place around the camp, and when the dew was evaporated, there was found deposited in

[illegible] on the surface of the wilderness, a [illegible] in small, round, shining globules, like the hoar frost, whitish, and in taste like honeyed waters; and the children of Israel called this food manna. Their clothes did not wear out in all their wearisome wanderings; and the enemies who attacked them fell by their hands. Yet did they murmur against their God, and against Moses, their leader; and they were, therefore, chastised with sore punishments, and they died in the desert for their iniquities; so that of them that were thirty years old when they departed out of Egypt, only two arrived in the promised land. When the Israelites were encamped by the great mountain, Horeb, Moses builded there, an altar to Jehovah; and there did Jethro, prince of Midian, come to meet him, having heard of all that the Eternal had done for the deliverance of Israel. And he brought with him, his daughter, the wife of Moses, and the two sons of Moses. And Jethro offered unto Moses wise counsel; and Moses, following the advice of his father-in-law, chose judges and rulers of the people under him, and thus lightened his own burden, and rendered his work more easy. And when the children of Israel reached Mount Sinai, in the desert, they encamped opposite unto the mountain. Moses ascended the mountain, and a voice from the Lord commanded him to purify the people, and to assemble them on the third day, that they might hear the covenant and the laws of Jehovah. And on the morning of the third day, thunders were heard, and a heavy dark cloud was seen

resting on the mountain, and lightnings breaking through the cloud; and a trumpet-like sound was heard so exceedingly strong, that all the people in the camp trembled. And Moses led forth the people to appear before the Lord; and they remained at the lower part of the mountain. For Mount Sinai was all in smoke, from the manifestation of the Lord's presence in flame; and the whole mountain trembled. And the trumpet-like sound grew louder and louder, while Moses spake; and a voice issued from the midst of the glory. And the voice from God spake all these words, saying, "Thou shalt have no other gods beside me. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above; or in the earth beneath; or in the water under the earth. Thou shalt not bow to them, nor worship them; for I the Lord, thy God, am a jealous God, visiting the sins of the fathers upon the children, unto the third and forth generation of them that hate me, and showing mercy unto thousands that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor the stranger that is within thy gates. For, in six days, the Lord made heaven and earth; the

sea, and all that in them is; and rested on the seventh day; wherefore, the Lord blessed the seventh day, and hallowed it. Honour thy father and thy mother, that thy days may be long, in the land which the Lord thy God giveth thee.

Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass; nor any thing that is thy neighbour's.

And all the assembly of the Israelites saw the lightnings, and the mountain smoking; and heard the thundering, and the trumpet-like sound; and they stood afar off, while Moses drew nigh unto the dark stormy cloud, in which was the sign of the presence of the Lord. And Moses remained forty days, and forty nights on the summit of the mountain, in the midst of the cloud; and there did the Eternal give him laws for the government of the children of Israel; laws of admirable wisdom, prudence, and benevolence; and regulations for their conduct; and directions for constructing the tabernacle; and rites and ceremonies to preserve them distinct from all other nations; and a peculiar form of worship. Aaron, and his posterity, were divinely appointed to be priests and sacrificers. But, when Moses descended from the mountain, behold, the people had fallen into great wickedness *and sin against* Jehovah, their God. For, seeing *that Moses* delayed his coming down from the

mountain, they had said unto Aaron, Make for us, quickly, gods, who may march before us; for, as to this Moses, who led us forth from Egypt, we know not what is become of him. And they had forced Aaron to make, out of their ornaments of gold which they gave unto him, a golden calf, like what they had seen the Egyptians worship; and they were offering before it sacrifices, and were rejoicing around it, with songs, and dances, and feasting. But, when Moses saw this, his heart was grieved within him, and his indignation was kindled. He cast to the ground the tablets of stone, on which were engraven the laws, and they were broken. And he brake to pieces the calf which they had made, and reduced it to powder, and scattered it over the water which the children were to drink. And God was angry with the Israelites, and threatened to cast them off, and to transfer his blessing unto Moses and his posterity, to make of them a mighty nation. But Moses, in simplicity and disinterestedness of soul, interceded with the Almighty for his people. And God hearkened unto the voice of Moses; and the children of Israel vowed to keep the covenant of the Lord their God. And the Lord declared his name to be the Eternal; the God, gracious and merciful; slow to anger, abounding in mercy and truth..

But when Moses came down from Mount Sinai, behold his face was resplendent with rays of light, in the presence of Aaron, and all the house of Israel.

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Exodus, and what does that book contain?

CHAP. VIII.

called the tribe of Levi. The laws contained in this book were given by the authority of God, to Moses, in the year before the nativity of our Saviour, 1490. And these were the principal of the laws given unto the Israelites through Moses, besides the ten commandments.

He that curseth father or mother shall suffer death.

Ye shall not vex nor oppress strangers, for ye were strangers in the land of Egypt.

Ye shall not afflict the widow and the fatherless; if ye afflict them in any wise, and they cry unto me, I will surely hear their cry.

Ye shall neither raise nor spread false reports.

Ye shall take no gifts; for the gift blindeth the wise, and perverteth the words of the righteous.

Ye shall do no unrighteousness in judgment; ye shall not honour the person of the mighty, but in righteousness shall ye judge your neighbours.

Just balances, just weights, just measures, shall ye have.

Ye shall not steal, nor deal falsely; nor lie, one to another.

Ye shall not defraud your neighbour, nor rob him.

The wages of him that is hired, shall not be held back by him that hireth.

Ye shall not curse the deaf, nor place a stumbling block before the blind.

Ye shall rise up before the hoary head, and honour the face of the old men; and fear your God.

ll not go up and down as tale-bearers.
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wholly reap the corners of your fields;
shall ye gather the gleanings of your

give peace in the land, and ye shall lie down, and none shall make you afraid; and I will walk among you, and be your God; and ye shall be my people.

But if ye will not hearken unto me, I will appoint over you, terror and consumption, and the burning ague. And ye shall sow your seed in vain, for your enemies shall eat the fruit thereof. And if ye will not hearken unto me, the earth shall cease to yield her increase, and the sword and pestilence shall be among you; and ye shall be delivered into the hands of your enemies; and I will scatter you among all nations; and ye shall perish among the heathen.

These promises and these threatenings of Jehovah have been exactly fulfilled. As long as the children of Israel served and worshipped the Lord their God, they prospered, and their enemies prevailed not against them. But when they forsook Jehovah, they fell into subjection unto their foes. And when their cup of iniquity was filled and ran over, their sacred city and temple were destroyed, and they were dispersed among the nations; in which miserable condition we now behold them.

QUESTIONS.

What does the book of Leviticus contain? Of what nature were the laws and regulations given to the Israelites? What were the laws inculcating just dealings? What were the laws inculcating humanity to beasts, and benevolence to men? By what promises and threatenings were these laws *sanctioned?* Were those promises and menaces accomplished?

CHAP. IX.

THE book, entitled Numbers, derives its name from the account which it contains of the mustering and numbering the children of Israel. Two of these numberings were made; the first in the beginning of the second year after their departure from Egypt; and the second in the plains of Moab, towards the conclusion of the sojournment in the wilderness. This book describes, likewise, the journies and encampments of the Israelites, after the promulgation of the law on Mount Sinai; the signal punishments inflicted upon them for their murmuring, distrust, and rebellion. It is ascribed to Moses, and the narrative it gives includes a space of about thirty eight years.

And in the second year after their departure from Egypt, says the historian, the Eternal spake unto Moses in the desert of Sinai, that he should number the children of Israel, by their tribes and families, the males from twenty years of age and upwards, who were capable of bearing arms; and the whole number was found to be 603,550; so exceedingly had the people of Israel multiplied. But the Levites were not numbered, for that they had the charge of the tabernacle and its services, and went not out to battle. And God directed Moses to fix the order of their encampment. And when the tabernacle was set up, the cloud covered it, and from evening unto morning, through the whole night, *it appeared* like fire. And when the people were

encamped in the desert of Paran, the Eternal said unto Moses, "Send men to explore the land of Canaan which I give unto the children of Israel; out of each tribe shalt thou send one leading man." At the command of Jehovah, therefore, these chief men among the tribes of Israel departed from the wilderness of Paran, and explored the land of Canaan. And from the vale of Eshcol, they brought a vine branch with one cluster of grapes, so large as to be carried between two of them upon a pole, and pomegranates and figs.

And upon their return, after an absence of forty days, they said unto Moses, before the assembly of the people, "We went into the land whither thou didst send us, which, indeed, floweth with milk and honey, for these are some of its fruits; but strong are the people that inhabit it; and large and fortified are its cities; there, too, we saw gigantic men." And the children of Israel were terrified at the report of the spies, and began to murmur against Moses. But Caleb, one of the spies, said unto them, "Let us go up and take possession of the land, for we are certainly able to subdue it:" but his companions said, "We are not able to go up against that people, for they are stronger than we." And, moreover, they spread abroad an evil report of the land, that it devoureth its inhabitants by sickness. And the Israelites were, above measure, agitated, and cried aloud, "Let us appoint a chief, and return to Egypt." And Moses and Aaron fell on their faces in presence of the assembly, while Joshua and Caleb strove

to soothe the children of Israel. But they w
preparing to overwhelm them with stones, w
the glory of the Lord appeared in the cl
over the convention tent, or tabernacle, in
sight of all the children of Israel. And the r
who had brought the evil report of the land w
struck dead before the whole assembly; but
them Caleb and Joshua remained alive. And
people mourned and repented them of their
quity; and, at the intercession of Moses,
Lord their God pardoned their transgress
But again they sinned, when they came to
wilderness of Zin; in that they murmured,
cause water was not found, saying, "Oh, that
had died when our brethren expired before
Lord! Why have ye brought us out of Eg
to perish here by thirst?" And the glory of
Lord shone forth from over the tabernacle,
he commanded Moses to bid water flow from
rock. And Moses smote the rock twice with
rod, and the streams gushed out abundan
But Moses and Aaron sinned, by mistrusting
providence of their God, and therefore wa
said unto them, "Ye shall not bring this pe
into the land which I give into them." A
behold the time came when Aaron should
united to his fathers. And by command of G
Moses and Aaron, and Aaron's son, Elea
went up to mount Hor, in the sight of the wh
assembly. And Moses, taking off the prie
garments from Aaron, put them upon Ele
his son. And Aaron died there, on the sum
of the mountain; and the whole house of Is
mourned for him thirty days. Again the c

dren of Israel murmured against Jehovah, and Moses their guide, despising the manna with which God fed them. And the Lord sent among them serpents, whose bite inflamed like fire; and many of the people died. But the children of Israel repented of their transgression, and Moses prayed unto the Lord for them; and the Lord commanded Moses to make a serpent of brass, and to place it upon a pole. And it came to pass, that whosoever of the people was bitten, and looked up unto the brazen serpent, was healed. The Israelites were now arrived in the plains of Moab; when Balak, king of the Moabites, terrified by the approach of their multitudes, and having heard what great things Jehovah had done for the Israelites, sent for Balaam, famous for his divinations, to imprecate a curse on the children of Israel; but the Lord put a blessing into the mouth of the seer, when, from the lofty summit of mount Pisgah, he beheld the host of Israel, instead of the curse which Balak required. But Jehovah God spake unto Moses, saying, "Go up to the top of mount Abarim, and view the land which I give unto my people, for when thou hast beheld it, thou shalt surely die without going thither, because that when the assembly was contentious in the wilderness of Zin, thou and Aaron disobediently neglected to glorify me in their presence. Take Joshua, the son of Nun, who is a man of spirit, and laying thy hands upon him, let him receive a portion of thy power, that the whole assembly may obey him." And Moses did as the Lord *commanded him*. He took Joshua, and present-

ed him to Eleazar and the whole assembly, and laying his hands upon him, Moses resigned the charge which the Lord God had entrusted unto him.

The book of Deuteronomy, the last of the five books called the Pentateuch, containeth the admirable last address of Moses to the children of Israel, being a recapitulation of the law, and a commentary upon the ten commandments; it gives, also, an account of the death of that illustrious lawgiver. And when Moses had spoken all these words, he went up from the plains of Moab, unto the top of mount Nebo, called also Pisgah, or Abarim. And thence he beheld all the land, from the river of Egypt to the great river Euphrates, and to the farther sea. And the Lord said unto him, "That is the land of which to your forefathers, Abraham, Isaac, and Jacob, I covenanted, saying, To your posterity will I give it. With thine eyes have I made thee see it, but over unto it thou shalt not go." So Moses, the servant of Jehovah, died there in the land of Moab, according to the word of the Lord. He was one hundred and twenty years old when he died; yet his eyes were not dim, nor his vigour gone. But there has not since arisen in Israel, such a prophet as Moses, with whom the Lord held such immediate communication, in regard to all the signal prodigies which Jehovah sent him to work in the land of Egypt, against Pharaoh, and all his servants, and the mighty and tremendous deeds which he did in the sight of all Israel. Moses died about 1451 *years before* the birth of Christ.

QUESTIONS.

Whence is derived the name of the book of Numbers, and what does that book contain? When did the two numberings of the children of Israel take place; and what was the number of males above twenty found to be, at the first mustering? What men were sent to explore the land of Canaan, what was their report, and what was the effect of that report? What was the fate of the explorers, and which of them, being faithful, were saved and rewarded? Upon what occasion did Moses and Aaron sin against the Lord, and what sentence was passed upon them? Where did Aaron die? Who succeeded Aaron in the priesthood? What was the method appointed by God for healing the Israelites who were bitten by the fiery serpents? What did Balak, king of Moab, do to fortify himself against the Israelites? Who was chosen of God to be the successor of Moses? What is the meaning of the word Deuteronomy, and what does that book contain? What was the nature of the last address of Moses to the children of Israel? What was the manner of the death of Moses? When did Moses die?

CHAP. X.

The death of Moses, and the arrival of the Israelites at the end of their wanderings through the wilderness, terminates the fourth epocha of sacred history. The book of Joshua relates the manner in which the children of Israel took possession of the land of Canaan, and the allotment of that region among the tribes. It is generally supposed, that Joshua wrote the greater part of this narrative; the other part is attributed to Ezra. Joshua succeeded Moses

about the year of the world 2553, and before Christ 1451.

After the death of Moses, the servant of the Lord, the Eternal said unto Joshua, the son of Nun, "Moses, my servant, is dead. Prepare thou, and all the people, to pass the river Jordan, and to enter that land which I give unto them. No man shall be able to resist thee all the days of thy life; for, as I was with Moses, so will I be with thee; I will not forsake thee. Only be thou firm in the observance of the law which Moses, my servant, gave thee in charge. Let the book of that law never be out of thy sight, out meditate thereon by day and by night. Fear not; for Jehovah, thy God, is with thee." And Joshua led the children of Israel unto the Jordan, in battle array, according to their several tribes. And, lo, by the power of the Almighty, the waters divided, to give a passage to the Israelites, as soon as the feet of the priests, who bore the ark, or sacred chest, containing the tablets of stone, on which were engraved the ten commandments, touched the surface of the river, which, at that season, overflowed its banks. And the city called Jericho, which Joshua besieged after the passage of the Jordan, was taken by the Israelites. For the Lord God had commanded Joshua to cause the host to march round Jericho for six days successively; while the priests bore the ark in their front, and sounded their trumpets before the host. But on the seventh day, they encompassed the city seven times; and, at the seventh time, when the *priests' blew* their trumpets, and all the people

shouted with a great shout, behold, the walls of Jericho fell down. And the Lord was with Joshua as he had promised; for the princes and tribes of the Canaanites fell before him. But Adoni-tzedek, king of Jerusalem, made a league with four other rulers of the land, and with their united armies, came they to attack the children of Israel. And Joshua marched to meet them, and they joined battle near Gibeon. But the kings fled from before the face of Israel, for the Eternal had scattered terror among them. And a dreadful tempest of wind and hail fell upon them in their flight; and the sun and moon appeared to stand still; the light was miraculously prolonged, for their destruction, and to perfect the victory of Joshua, the captain of the Lord's people. And the Israelites, led on by Joshua, subdued all the land; the south country and the plain, and the mountainous region. And when Joshua had conquered the promised land, he divided it, according to the divine direction, into twelve portions according to the number of the tribes of Israel. To nine of the tribes he assigned their portions by lot. The descendants of Manasseh and Ephraim, sons of Joseph, formed two tribes. But the tribe of Levi received no allotment of the conquered lands; for, as unto the Levites was intrusted the care of the tabernacle and its services, they were to be supported by the sacrifices and offerings; and to them were given only cities in which to dwell, and the pastures around those cities for their flocks. But unto Caleb, the son of Jephunna, who, with Joshua, made a faithful

report, when Moses, the man of God, sent the chiefs of the tribes to explore the land of Canaan, did Joshua give Mount Hebron, the portion he required, agreeably to the promise of Moses. Many days had now passed after that the Lord had given rest to the Israelites from their surrounding enemies. Joshua was far advanced in years when he called the assembly of the Israelites together; their elders, chiefs, and judges, to whom he said, "Behold, I am far advanced in age; but ye have seen all that the Lord your God hath done for you; how he hath settled you in the land which he promised unto your fathers. Take heed that ye love the Lord your God; for if ye disobey him, he will inflict upon you all manner of evil, until he have destroyed you off this good land." And Joshua reminded the whole assembly of the wonders which God had wrought in their behalf. And he said unto them, "Reject the gods whom your forefathers served on the other side of the river, and in Egypt, and serve the Lord; or, if it seem unfit for you to serve the Lord, choose, yourselves, this day, whom ye will serve; but, as for me, and my house, we will serve Jehovah." And they replied, "The Lord our God will we serve, and his voice will we obey." Then Joshua caused a large stone to be set up there, under an oak, and said to all the people, "Lo, this stone shall be a testimony against you, if ye deny your God." Thus, that day, Joshua made a covenant with the people; and he sent back the people, each man to his own habitation. After *that, Joshua,* the servant of the Lord, died, aged

one hundred and ten years; and he was buried on Mount Ephraim. During all the life of Joshua, and of the elders who had witnessed the wonders which the Eternal had wrought in favour of Israel, the Israelites served the Lord.

At Sichem, they interred the bones of Joseph, which the Israelites had brought from Egypt. Eleazar, the son of Aaron, died also, at this period, and was buried at Gibha, upon Mount Ephraim, which had been given to Phinehas, his son.

QUESTIONS.

What events terminate the fourth epocha of sacred history? What is contained in the book of Joshua? To whom is that book attributed? When did Joshua succeed Moses? What was the first evident interposition of divine Providence, in behalf of the Israelites, after the supreme authority was vested in Joshua? How was the city of Jericho taken? What miraculous calamity fell upon the wicked army of the Canaanitish princes? How did Joshua divide the conquered lands among the tribes? What portion was assigned to the Levites? What part was given to Caleb? What was the nature of the address which Joshua made to the children of Israel before his death? Where was Joshua buried? Where were the bones of Joseph deposited? Where was Eleazar interred? What was the conduct of the Israelites during the life of Joshua, and of the elders who witnessed the wonders which God did by him?

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ther with Joshua and the elders,
their fathers, and there had arise

enemies, who oppressed them grievously. Nevertheless, when they were greatly distressed, Jehovah raised up men to administer justice, and, by their skill and valour, to rescue the Israelites from their foes. They were called judges; yet to their judges they would not listen, but went astray after false deities. For although the Lord when he raised up judges to them, was with their judge, and saved them all the days of the judge, yet no sooner was the judge dead, than they relapsed, and became more corrupt. Othniel, Ehud, Shamgar, and Barak, under the guidance of a prophetess, named Deborah, successively judged and rescued Israel. After the decease of Deborah, the children of Israel again fell into idolatry, and Jehovah permitted them to be enslaved by the Midianites, for the space of seven years; but after that, Gideon, of the tribe of Manasseh, animated by a divine impulse, overthrew the altar of an idol god, turned the people from their idolatry, defeated the multitudes of the Midianites, and freed his country from their yoke. But after the decease of Gideon, during the time wherein Abimelech, his son, and Tola, and Jair, successively judged Israel, the people again went astray from the Lord their God, and he delivered them into the power of the Ammonites. But when they repented of their iniquity, God raised up a mighty man of valour, Jephtha, to redeem them from the hand of their oppressors. And he smote the Ammonites with great slaughter, and set free his people. And after him Ibzan, Elon, and Abdon, were judges in Israel. But for their

d suffered the Israelites to be subdued
Philistines, who oppressed them forty
And the Eternal appointed a deliverer
el, Samson, endowed with supernatural
. And many of the Philistines did he
and he drove them out of the land.
nsgressing the law of God, he himself
ered to fall into the power of the Phili-
treachery and his own folly. And the
es put out the eyes of Samson, and
n up in prison, for the Lord had per-
his great strength to depart from him.
n Samson repented of his transgression,
l restored to him his mighty force. And
stines made a great sacrifice and festival
, their false god; and the temple was
h their princes, and nobles, and people
ehold, they sent for Samson, from the

Hophni and Phineas, were transgressors of the law, and their father restrained them not. And God punished them, and him; for they were slain in battle against the Philistines, and the ark of the covenant was taken; and Eli, when these tidings came unto him, fell backwards, and being heavy with age, he brake his neck, and died. But Samuel, who had been, from early childhood, brought up in the service of the tabernacle, by Eli, and had been his minister, was appointed by God to be judge in Israel; and God was with him, and by him performed wonderful works. Samuel administered justice throughout the land with wisdom and prudence; and under him did the people prosper.

But Samuel being stricken in years, established his sons, Joel and Abia, as judges in Israel; and they walked not in the steps of their father, but were greedy of gain, and took bribes, and perverted justice. And the elders of Israel assembled, and said unto Samuel, "Behold thou art become old, and thy sons tread not in thy path; set thou a king over us, therefore, like unto other nations, that he may judge us." But as this, their request, manifested insensibility of their happiness in having Jehovah for their immediate king, it displeased Samuel. And the Lord commanded Samuel to show unto the people what evils a bad king might inflict upon them: and Samuel did so; yet unto him the children of Israel listened not. Then the Lord said unto Samuel, "Grant their request, and give unto them a king." And God directed Samuel to anoint to the office of king, Saul, a

man of the tribe of Benjamin. B
still governed Israel for a time, for t
acknowledged him as an upright rule
prophet of Jehovah. This event term
he fifth epocha of sacred history.

QUESTIONS.

hom is the book of Judges attributed, and wh
es it record? What was the conduct of the Isra
the decease of Joshua, and the elders who liv
? What evils did the children of Israel bri
mselves by departing from the Lord their God, a
iverers did God raise up for them? What judg
ely ruled Israel? Who were the most illustrio
hem? What was the fate of Samson? What oc
e death of Eli? What was the character of Samue
quest did the behaviour of Samuel's sons afford t
s occasion to make? Who was anointed to be kin
uel immediately lay down the authority of Judg

stand upon the concurrent testimony of antiquity. The first book of Samuel contains a space of nearly eighty years, from the birth of Samuel, A.C. 1136, to the death of Saul, A.C. 1056. The second book of Samuel has been ascribed to the prophet Nathan, or to the prophet Gad, but upon very doubtful authority. It contains principally the reign of David, as the first does that of Saul.

After Saul had been anointed king, but before he had been publicly acknowledged, Nahash, king of the Ammonites, invaded the land of Israel. But Saul gathered together the men of Israel and of Judah, and defeated the army of the Ammonites. And upon this, all the people went to Gilgal, and there they established Saul as king. And they said, "Bring hither the men who rejected Saul, and put them to death." But Saul, with noble generosity, replied, "Let none die on this day in which the Lord hath delivered Israel." And the children of Israel rejoiced with great joy. And Samuel spake unto the people, "Behold I have given you a king as you required, to march before you to battle. My head is hoary with age. From my youth, to this hour, have I been your judge; and now I appear with you before the Lord, and his anointed. Answer me then, whose ox, or whose ass have I taken? Whom have I oppressed, or trodden under foot? Of whom have I received gifts, to pervert justice? Speak, and I will make restitution." And the people replied, "Thou hast not oppressed us, nor taken any thing from any one of us; neither hast thou received bribes."

Samuel said, "The Eternal is, this da
between you and me." And Samu
addressed the whole assembly, remin
m, shortly, of the favour which God ha
to their forefathers and to themselve
transgressions, and of God's forbearanc
impress his admonitions more deep
heir minds, he invoked the Lord Go
to send thunder and rain. And at h
came a storm of rain and thunder, thoug
hen the season of wheat harvest. An
ople feared exceedingly, and confesse
ansgression, and said unto Samuel, "Pra
e Eternal, thy God, for thy servants, th
not." And Samuel replied unto the pe
ear not; only serve the Lord with all yo
for remember what great things he hat
r you; but if ye persevere in doing il

slew him by a stone from his sling. And because all the people praised David, Saul was jealous of him, and attempted to slay him; but his son, Jonathan, who loved David as his own life, saved him from the wrath of the king, his father. Samuel, the prophet, having anointed David as future king over Israel, David fled from before the face of Saul. And he came to Nob, one of the cities of the Levites, and took refuge, for a time, with Ahimelech, the priest; and thence he departed, to sojourn in a cavern of the wood, near Hadullam; and there his relations and friends assembled around him. Saul put Ahimelech, the priest, and all the inhabitants of Nob, to the sword, because they had received David. And Saul pursued after David; and twice was Saul's life in the hand of David; yet David would not slay him, because he was the Lord's anointed, and the father of Jonathan, his friend. The Philistines came again against the children of Israel, and they joined in hattle together, and the Israelites fled; and many of the people were slain on mount Gilboa, and the Philistines surrounded Saul and his sons, and they killed Jonathan, Abinadab, and Malki souah, sons of Saul. But the archers of the enemy pressed close upon Saul, and wounded him, and he threw himself upon his own sword, and died. And when David heard that Saul was dead, he mourned for him, because he was his father-in-law, and his king. He mourned also for Jonathan, his friend and brother, with great lamentation; and all Israel bewailed Saul and Jonathan. But when the days of the mourning were past;

years over Judah, in Hebron;
years, at Jerusalem, over all th
Samuel had died before the d
Israel had mourned for him, and
at Rama. The Lord was with
David went not after idols, an
into great sin, yet he repented,
the Lord his God. And the Lo
and prospered him in his deed
strong city of Jerusalem from t
had regained possession thereo
the ark to Mount Sion in that c
the son of Saul with kindness,
Jonathan, his friend, with affecti
in battle, the Ammonites, th
Philistines, and the Syrians.
seat of the kingdom, and of th
hovah, at Jerusalem. Sion w
place; and around that hill and
a city, called the city of David
general, and the son of his sist

him from Jerusalem. Yet the Lord saved David from his rebellious son; Absalom was defeated and slain; and David returned to Jerusalem and to his palace. David lived to a good old age, and ruled the people of the Lord with righteousness, and according to the laws of Jehovah. He collected together in abundance, gold, silver, ivory, precious stones, and curious wood, to build a temple to Jehovah, and for his service. But this, the prophet Nathan, forbade, by the command of Jehovah, because David had been a man of war, and a sinful man. Yet the promise was given of the continuance of the the crown in his family; and that Solomon his son should erect the temple of the Lord. And David died in peace. And the kingly power was confirmed to Solomon his son, who went to Gibeon to sacrifice there, that being the most renowned high place; and there did the king offer sacrifices unto the Lord. And at Gibeon God spake unto Solomon in a dream, saying, "Ask, what shall I give thee?" And Solomon replied, "O Lord my God, as thou hast made thy servant king in the place of my father David, I am very young and know not how to conduct myself. in the midst of thy chosen people, give, therefore, to thy servant a discerning mind to do justice to thy people, that I may discern between right and wrong; for how else shall I do justice to this thy great people?" And the request of Solomon was pleasing unto the Lord. And God said unto him, "Because thou hast not asked for thyself length of days, nor riches, nor

the lives of thine enemies, but discernment to administer justice; behold, I grant thee wisdom, and also riches and glory." The wisdom of Solomon was great and renowned, and his power and dominion were extensive; and under him the people prospered, and traded unto distant lands, and the glory of Israel was greatly exalted. According to the promise of the Lord unto David, Solomon builded a magnificent temple unto Jehovah, at Jerusalem; and Hiram, king of Tyre, assisted Solomon with cedar-wood, and skilful workmen. And peace was in the days of Solomon. But Solomon took unto him, for wife, the daughter of the king of Egypt; and in his old age he went astray from the Lord his God, and his glory departed from him; and a prophet of Jehovah predicted to him that the crown of Israel should not continue in his family. Solomon reigned at Jerusalem, over all Israel, forty years; and he slept with his fathers, and was buried in the city of David, and his son Rehoboam reigned in his stead. The reigns of David and Solomon constitute the golden age of the Israelitish history.

The first and second books of Kings cannot be positively assigned to any particular author, though some have ascribed them to Jeremiah, and others to Ezra. They appear to contain a selection from the Hebrew records. The first book of kings comprizes a period of one hundred and twenty-six years, from the decease of David A. C. 1015, to that of Jehoshaphat A. C. 889.

QUESTIONS.

To whom are the first and second books of Samuel attributed, and what portion of the Israelitish history do they contain? What was the noble address of Samuel to the Israelites, when he laid down the judicial authority? What were the chief actions, and the fate of Saul? What was the conduct of Jonathan, the son of Saul? What was the state of David's prosperity? Who was David's friend? What was Saul's conduct towards David? How did Saul punish Ahimelech and the Levites for having received David? What was the end of Saul and Jonathan? Who succeeded Saul? Of what part of Israel was David king, at first? What city did David make his royal residence? What were the actions and character of David? How long did David reign? Did Samuel die before, or after Saul? What great calamity afflicted David? Why was not David permitted to build a temple to Jehovah at Jerusalem? Who succeeded David in the throne of Israel? What excellent choice did Solomon make, when God in a dream, directed him to ask for what he wished; and what was the reward of his moderation? Was the reign of Solomon prosperous? How did he disgrace his old age? What prediction was made to him in consequence of his folly? What constitutes the golden age of the Israelitish history? To whom are the first and second books attributed, and of what events do they contain the history?

CHAP. XIII.

After the death of Solomon, all Israel assembled at Sichem, to consecrate the new king. And Rehoboam, the son of Solomon, ascended the throne of his father. He possessed not the wisdom of Solomon, his father; for he

followed not the counsel of the elders, who, under Solomon, had ruled the kingdom; but listening to the words of his young and rash companions, he rejected with severity and contempt the prayer of the people, that he would lighten the weight of that yoke which was laid upon them. And Jeroboam, the son of Nebat, rebelled against him, and ten of the tribes fell away from the royal house of David, and made Jeroboam king. But the tribes of Judah and Benjamin remained faithful unto the family of David. This separation of the ten tribes terminates the sixth period of the Israelitish history. Jeroboam established his royal seat in Sichem, and he feared lest, if the people went up to Jerusalem to worship, the kingdom should return unto the house of David. Jeroboam made, therefore, two golden calves, the one of which he set up in Bethel, and the other in Dan, and he said unto the people, "Journey not with pain unto Jerusalem, for behold, O Israel, thy gods which brought thee out of the land of Egypt!" Thus Jeroboam caused Israel to sin, in turning away from the living God.

Rehoboam was forty-one years old when he began to reign; and in the fifth year of his reign Shishak, king of Egypt, besieged Jerusalem, and carried away the treasures of the house of the Lord, those of the royal house, and the bucklers of gold which Solomon had caused to be made, for which Rehoboam substituted bucklers of brass.

Seventeen years did Rehoboam reign over *Judah and* Benjamin; and he warred against

Jeroboam, and prevailed not; for the men of Judah did that which was displeasing in the eyes of the Eternal. They consecrated high places and groves and images. Rehoboam died, and Abijam, his son, succeeded. He was prosperous in war against Jeroboam, the son of Nebat; but he also departed from the Lord his God; and he reigned three years in Jerusalem, and was gathered to his fathers, and was buried in the city of David. Asa, his son, began to reign over Judah, in the twentieth year of Jeroboam, king of Israel. He reigned in Jerusalem forty-one years. He was wise, valiant, and good, for he purified the people from idolatry; and he was prosperous in his doings. He died, and Jehoshaphat, his son, reigned in his stead. He trod in the steps of his father; he avoided the idolatry of the kings of Israel, and therefore God was with him, and he prospered in his deeds. Twenty and five years did he reign, and he died in peace, and was buried with his fathers. Jehoram, his son, when he began to reign, put his brethren to death, and many of the princes of Judah. He forsook the only true God, the God of his fathers, and having reigned eight years doing evil, he died, and was buried in the city of David, but not in the sepulchres of the kings. To him succeeded Ahaziah, his son, who also sinned against the Lord, and, together with Joram, the wicked king of Israel, was slain by Jehu, the usurper of the Israelitish throne. Athaliah, his wicked and idolatrous mother, put to death all the royal family of Judah, excepting Joash, whom the Lord saved

from the hand of the destroyer. Athaliah reigned six years in Jerusalem, when Jehoiada, the priest, dethroned her, and placed the crown upon the head of Joash. The priests, the princes, and the people, destroyed the temples, and the images of the idols, and covenanted to serve the living God. Forty years did Joash reign in Jerusalem, and during the life of Jehoiada, he obeyed the word of the Lord; but when Jehoiada was gathered to his fathers, Joash did evil in the sight of Jehovah, for he put to death Zechariah, the prophet, son of Jehoiada; and departed from the Lord his God. He was defeated by the Syrians, assassinated by his servants, and was buried in the city of David. Amaziah, his son, reigned in his stead. And Amaziah began to reign in the fear of the Lord, but he afterwards forsook the worship of Jehovah for that of idols, and the Lord gave him into the hands of the king of Israel, who took Jerusalem, and broke down part of its walls, and carried away the treasures from the temple. Having reigned twenty and nine years, Amaziah was slain by his people. Uzziah, his son, succeeded, and reigned fifty-two years. The first part of his reign was wise and prosperous; but the latter part thereof was unhappy, for he was afflicted with leprosy, because he had taken upon himself the office of priest. He was deposed, and died; and Jotham, his son, reigned in his stead. Sixteen years did Jotham reign with wisdom and success, but his successor, Ahaz, turned unto idols, and he was delivered up into the hands of the Syrians. Hezekiah,

who next occupied the throne of David, restored the worship of Jehovah, and purified the temple. The Lord delivered him from the superior power of Sennacherib, king of Assyria, by a miraculous plague, or blast of the desert, which destroyed the Assyrian host. When likewise, Hezekiah was grievously afflicted with disease, even unto death, an immediate interposition of the Almighty saved him from the grave. Nine and twenty years Hezekiah reigned, and he died; and all Judah mourned for him. Manasseh succeeded Hezekiah, and he reigned fifty years. But he did evil in the sight of the Lord. And the Lord permitted him to fall into the hands of the Assyrians, and he was carried in fetters to Babylon; but humbling himself before God, he was restored to his kingdom. He died, and Josiah reigned in his stead. And Josiah turned unto the Lord his God, and restrained idolatry, and repaired the temple, and re-established the worship of Jehovah. Thirty and one years Josiah reigned; when engaging in battle against the Egyptians, he was wounded even unto death. In the sepulchres of the kings of Judah was he buried, and he was lamented by the prophet Jeremiah, and by all the people. Jehoahaz, his son, when he had reigned three months only, was carried away captive into Egypt by Pharaoh-necho. His brother, Jehoiakim, reigned in his stead, and, after having reigned wickedly eleven years, was conveyed unto Babylon by Nebuchadnezzar, the king. Jehoiachin, his son, was taken away likewise unto Babylon, and his brother Zedekiah reigned in his stead. He

disobeyed the command of Jeremiah, the prophet, and did evil in the sight of the Lord. And he reigned eleven years, and rebelled against the king of Babylon. And Jerusalem was taken and destroyed, with the temple of the Lord. The eyes of Zedekiah were put out, and he was bound in fetters of brass. Thus the kingdom of Judah was utterly overthrown, and its succession of kings ceased, A. C. 588, after having lasted four hundred and sixty-eight years. Moreover the land was left desolate for seventy years, according to the word of the Lord.

QUESTIONS.

Who succeeded Solomon? What was the conduct of Rehoboam on his accession to the throne? Who caused the separation of the ten tribes from the family of David? Into what sin did Jeroboam lead the children of Israel? Which two of the tribes adhered to the house of David? How long did the kingdom of Judah last? What were the names of the kings who successively ascended the throne of Judah? Which of those monarchs were wise, and good, and pleasing in the sight of the Lord? Who subverted the kingdom of Judah? When did that transaction take place, and what particular events attended its overthrow?

CHAP. XIV.

JEROBOAM made Samaria the capital of the kingdom of Israel, and he had reigned twenty and two years, when he died; and Nadab, his son, reigned in his stead. Nadab did that which was displeasing unto the Eternal, for he walked in the steps of his father, and committed the sin of idolatry, into which Jeroboam had led the Israelites. And Baasha, of the tribe of Isachar, rebelled against Nadab, and overcame him; and put him to death; and reigned in his stead. But he caused to perish, all the family of Jeroboam, and left not one alive. Thus was fulfilled the word of the Lord, which was spoken against Jeroboam, by Ahijah, his servant. He made war against Judah, and went after idols; and, after he had reigned twenty and four years, he died. Elah, Zimri, and Omri, did evil before the Lord, and few were the days of their reigns. Ahab, the son of Omri, worshipped idols more than even his fathers did; and he took unto wife, Jezebel, the daughter of the king of the Sidonians. And Elijah, a prophet of the Lord, was sent to rebuke Ahab; and to predict a famine and drought upon the land. And, behold, it came to pass, according to his word. But Jezebel had put to death the prophets, or teachers, who instructed the people in the worship of the true God. In the mean time, Elijah, the prophet, was driven, by a divine impulse, to the banks of the brook Cherith, beyond Jordan, where he drank of the brook, and was fed by the

inhabitants of Arava. And when the brook was dried up, Elijah was sent unto a widow of Zarephath, of Sidon; and her small provision of meal, and her cruise of oil, wasted not away, until there came rain upon the earth; and her son, who fell sick and died, did the Lord restore to life, at the prayer of Elijah. When many days had passed, in the third year of the drought, the Lord commanded Elijah to show himself unto Ahab, to predict the coming of rain; and to give, before all the people, a proof, that Jehovah alone was God; and that Baal, whom they worshipped, was vanity, and a lie. And, by order of Ahab, the priests of Baal, to the number of four hundred and fifty, and four hundred priests of the groves, assembled; and the king, and the princes, and people, assembled with them. Then said Elijah to all the people, "I, only I, am the remaining prophet of Jehovah, while the priests of Baal are numerous. Let two bullocks be given unto us; and let them choose for themselves one, and place him on their altar, upon wood laid thereon; but let them add no fire; and I will prepare the other bullock, and put on wood, but add no fire. Let them invoke their gods, and I will invoke the Lord my God, and let the God who shall answer by fire, be the God." And all the people cried aloud, "It is a just proposal." And the priests of Baal placed their bullock upon the altar they had raised, and invoked Baal, by name, from morning unto mid-day; and leaped upon the altar which they had made; and cut themselves with lancets, until the blood gushed out. And Elijah, mock-

ing, said unto them, "Call louder upon your god; perhaps he is sleeping, or journeying, or hath other business to do." And the priests continued thus to cry, until the time of evening sacrifice; and no voice was heard to answer them, nor did fire fall at their request. Elijah then said unto the people, "Draw near." And all the people drew nigh unto him. He then repaired the altar of Jehovah, which had been broken down, with twelve stones, according to the number of the tribes of Israel. About the altar he made a trench, and having cut the bullock into pieces, he laid them upon the wood, and poured water thereon, until the trench was filled therewith. And Elijah prayed unto Jehovah, the God of Abraham, Isaac, and Jacob; and the Lord heard him, and answered his prayer; for the fire of heaven fell, and consumed the sacrifice and the wood; and dried up the water in the trench. And when all the people saw it, they fell on their faces, and cried aloud, "Jehovah is God." And Elijah went to the top of mount Carmel, and throwing himself down upon the ground, he placed his head between his knees, and said to his servant; "Go now, and look towards the sea;" and the servant said, "Behold, a small cloud ariseth from the sea, like unto the hand of a man." Then sent the prophet unto Ahab, saying, "Order thy horses to thy chariot, and haste thee and go down, lest the rain stop thee." And, quickly, the heavens were blackened with clouds; and wind, and a great rain followed. But Ahab, instigated by Jezebel, his wife, caused to be put to death, Naboth of Jezreel, for the sake of

his vineyard, which Ahab coveted, and which Naboth would not sell, seeing that it was part of the inheritance of his forefathers. And, by command of the Lord, Elijah, the prophet, came unto Ahab, in Samaria, saying, "Thus saith Jehovah, Wilt thou, after slaying a man, moreover, take his possessions? In like manner as the dogs licked up the blood of Naboth, shall they lick up, also, thy blood; and the dogs shall devour Jezebel under the walls of Jezreel." And this word of the Lord came to pass; for Ahab, being smitten with an arrow, in battle against the Syrians, died, and was buried in Samaria. And when they washed his chariot and armour, in the fountain of Samaria, the dogs licked up his blood. Then Jehu, after many days, rebelled against Joram, king of Israel, son of Ahab and Jezebel, and slew him. And, coming unto Jezreel, he caused Jezebel to be thrown from a window; and the dogs devoured her body. And behold, Elijah, and Elisha, who had been chosen of the Lord to be a prophet in his stead, went forth together, and passed over the river Jordan, whose waters divided, when stricken by the garment of Elijah; and fire, in the form of a chariot and horses, separated them, and Elisha beheld Elijah ascend into the clouds, with the flame of that fire. And the spirit of the Lord rested upon Elisha. And many miracles were performed by his hand. He anointed Jehu to be king in Israel, by the word of the Lord. Jehu overcame Joram and Ahaziah, kings of Israel and Judah; and destroyed all *the family* of Ahab, with all the idolatrous

priests, and worshippers of Baal. Yet, though made king by Jehovah, for the express purpose of rooting out idolatry, he did not keep himself entirely free from that abomination; and the Syrians were, therefore, permitted to prevail against the kingdom of Israel. Twenty and eight years did Jehu reign; and he died, and was buried in Samaria. To Jehu succeeded Joash his son, in whose time, Elisha, the prophet died; Jeroboam the second, Zechariah, Shallum, Menahem, Pekahia, who was slain by Pekah; and Pekah, who reigned in his stead. In his days, the Assyrians carried away from the land a large part of the inhabitants. Against him conspired Hoshea, the son of Ela; and put him to death. Hoshea reigned nine years in Samaria; and he did that which was displeasing in the sight of the Lord, who gave him into the hand of Salmanesar, king of Assyria; who wasted the country, and besieged Samaria three years. And Salmanesar took Samaria, and removed the tribes of Israel from their country, and placed them in Assyria, and in the cities of the Medes; and peopled the land of Israel with his own people. This came to pass, because the Israelites had sinned against Jehovah, their God, who brought them out of the land of Egypt, and delivered them from the hands of Pharaoh; and had worshipped strange gods; and had conformed themselves unto the customs of the nations, whom the Eternal drove out before them. The king of Assyria brought inhabitants from Cuth, and Babel, and Sephar-vaim, and placed them in the cities of Samaria, instead of the

children of Israel; and these took possession of Samaria, and dwelt in its cities. Yet, these nations, although they were taught to fear Jehovah, worshipped, likewise, their own graven images; and their children continued so to do. Thus ended the kingdom of Israel, A. C. 721, one hundred, thirty, and three years before the kingdom of Judah was overthrown; which last event terminates the seventh epocha of sacred history.

QUESTIONS.

What city did Jeroboam make the capital of his kingdom? What was the succession of the kings of Israel? What was their general character? What were the office, character, and actions of Elijah? What king of Israel did he rebuke, and punish in the name of the Lord? What was the conduct of Ahab? What was the character of his wife; and who was she? What calamity did the wickedness of Ahab and Jezebel, and of the people, bring upon the land of Israel? What was the fate of Ahab and of Jezebel? What miracles did Elijah perform? What was the manner of Elijah's removal from this world; and who succeeded to his power and office? What were the actions, and character of Jehu? Who subverted the kingdom of Israel? Whither did Salmanesar transport the Israelites; and what people did he place in their room? When did this transaction take place? How long did the kingdom of Judah subsist after the overthrow of Israel? What epocha of sacred history did that event terminate?

CHAP. XV.

THE history of the children of Israel, in their captivity, is recorded, in part, in the book of Daniel; and the circumstances attending their return, are found in the books of Ezra and Nehemiah. Daniel was of the tribe of Judah, and of very illustrious descent. He was carried away captive to Babylon, together with his people and friends, when only eighteen years of age; and two years after, by divine command, he began to prophesy, and instruct his brethren; and continued to do so, during a space of more than seventy years.

In the third year of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, to Jerusalem, and besieged it. And the Lord gave into his hand, Jehoiakim, with a part of the vessels of the house of God; and he carried them into the land of Shinar, to the treasure-house of his god. And he commanded the chief of his chamberlains, Ashpenaz, to bring in some of the children of Israel, of the royal family, and of the nobles; young men, in whom was no blemish; but who were comely in appearance, and ready of understanding in all wisdom; and skilled in science, and expert in prudence; so that they might have ability to stand in the king's palace; and to teach them the learning, and the language of the Chaldeans. Now, among these, were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And to them the chief of the chamberlains gave names; Belteshazzar,

God, they desired to have given unto
and water. And God blessed them with
and wisdom. And they found favour
of the king. And behold, Nebuchad
king, dreamed a dream, which passe
that he remembered it not. And wh
men, the magi, could not find out
neither recall it to his remembran
wicked wrath, he ordered them to
death; and with them, the young
royal house of Judah. But Daniel a
friends prayed unto the Lord, and G
unto him the dream, and its signif
he told them unto the king. And
nezzar acknowledged the greatness
and advanced Daniel to be goven
the province of Babylon. But Neb
remembered not this his acknowle
he set up, in the plain of Dura, a g
of amazing size; and assembled the
governors, and nobles, to its consecr

. when they were brought before him, the
· said unto them, " O Shadrach, Meshach,
Abed-nego, is it true that ye refuse to bow
n before the image that I have set up? Now,
vhen ye hear the sound of the military in-
ments of music, ye fall not down and wor-
, in the same hour, ye shall be cast into the
ıt of a burning fiery furnace; and who is the
that shall deliver you out of my hand?"
l they answered, " O king, the God whom we
e, is able to deliver us from the fire of the
ace; and he will deliver us. But, if other-
, be it known unto thee, O king, that we will
revere thy gods, nor prostrate ourselves
ıre the image of gold which thou hast set up."
n was Nebuchadnezzar filled with fury, and
manded the furnace to be heated seven times
er than usual; and these men were cast into
ıound up in their garments. And God sent
angel to deliver them; for their bonds were
ed, and they walked unhurt in the midst of
fiercest flames. And the king called aloud
ı them, to come forth. And they came
h from the furnace. The fire had not pre-
ed upon their bodies; neither was the hair
heir heads singed; nor had the smell of fire
led upon them. Then Nebuchadnezzar
fessed Jehovah to be God; and published a
ree, that all should reverence him. But the
ş of Babylon hearkened not unto Daniel,
waxed arrogant and oppressive. And the
d executed upon him the punishment de-
nced by Daniel, the prophet; for his reason
arted from him, and for seven years he was

separated from men, and lived as the beasts of the field. At the end of seven years, his reason returned to Nebuchadnezzar; and he publicly rendered worship unto Jehovah, the king of kings; all whose ways are just, and true, and gracious. And Nebuchadnezzar died; but Belshazzar, one of his successors, an impious and wicked prince, at a riotous festival, defied the God of Israel, by sending for the sacred vessels of his temple, which Nebuchadnezzar had spared to violate. But while the king and the princes were drinking, and making merry, lo, there appeared on the wall, a hand-writing. And the king's countenance changed; and his knees, trembling, smote against each other. And when no man could explain unto him the meaning of the writing, Daniel, who was now well stricken in years, interpreted the vision unto the king, which predicted the speedy destruction of himself, and his kingdom. And the same night was Babylon taken by the Medes and Persians, under Cyrus; as the prophets of the Lord, Isaiah, and Jeremiah, had predicted. Darius, the Mede, received the kingdom, and took possession of the power. And Darius, or Cyaxares, the Mede, made Daniel chief of his council. But the princes envied Daniel, and conspired to put him to death. And they caused the king to pass a decree, that whosoever, for the space of thirty days, should prefer any request, or prayer, to any man, or god, but to him, the sovereign, should be thrown into the den of lions. Yet, Daniel, although he knew that this decree was *signed,* offered up his prayers unto Jehovah, ac-

cording to the law of Moses. And these, his enemies, accused him thereof unto the king. And the king was sorely grieved, and set his heart upon Daniel, to deliver him; and, until the going down of the sun, he laboured to deliver him. But as the decree had been signed, the laws of the Medes and Persians forbade it to be broken. And Daniel was thrown into the den of lions; and the stone which closed its mouth was sealed with the king's own signet. Then the king departed to his palace, and fasted all night, and did not sleep. In the morning, early, the king arose, and went to the den in haste, and cried, with the voice of sorrow, "O Daniel, has the God whom thou servest, been able to preserve thee from the fury of the lions?" And Daniel replied, "O king, live for ever! My God has shut the mouths of the lions, so that they have not hurt me." And the king was exceedingly glad, and commanded to bring out Daniel from the den of lions. But Daniel came forth unhurt, while his enemies, being thrown into the den, the lions devoured them. And Darius made a decree, that all should honour the God of Daniel; who delivereth, and rescueth; who worketh signs and wonders in heaven, and on earth. Thus terminates the eighth epocha of sacred history.

QUESTIONS.

In what books of the Bible are recorded some of the events which befell the children of Israel in their captivity in Babylon? Who was Daniel? Who were his chief friends in captivity? What treatment did Daniel, Hananiah,

Mishael, and Azariah experience, and what names were given to them? What wonderful discovery did God enable Daniel to make to king Nebuchadnezzar? What noble instance of fortitude did Shadrach, Meshach, and Abed-nego exhibit; and what was its result? What prediction of punishment, given by Daniel to Nebuchadnezzar, came to pass? What extraordinary circumstance forewarned Belshazzar of approaching punishment for his impiety? Who explained to the king the hand-writing on the wall? Was the explanation given by Daniel verified? What treatment did Daniel meet with from Darius? What rash decree did Darius permit himself to be betrayed into making? What was Daniel's conduct upon that occasion; and what was the consequence of his conduct? How did Darius conduct himself in this trial? Was Daniel devoured in the lions' den? In what manner did Darius show his joy upon Daniel's deliverance? Where terminates the eighth epocha of the sacred history?

CHAP. XVI.

Now Daniel, who was yet living, seeing that the seventy years of captivity, predicted by the prophets of Jehovah, were nearly accomplished, offered up his prayer unto the Lord God, confessing the former iniquities of the people, acknowledging the righteousness of the Eternal, in their punishment, and supplicating his mercy towards them. And God shewed unto him, in a vision, the approaching redemption of Israel from captivity, and the yet greater and more extensive redemption, by the long predicted *Messiah.*

And Darius, the king died, and Cyrus reigned in his stead. And the Lord put into the heart of Cyrus, whom he had called in time past for that purpose, to make a decree, permitting those of the children of Israel, who so willed, to return to the land of their fathers: to rebuild Jerusalem, and the temple. Then the patriarchal chiefs of Judah and Benjamin, and the priests and Levites, and all those whom God influenced to go, put themselves in readiness to journey towards Jerusalem, to raise from their ruins the sacred city, and the temple of the Lord of hosts. And Cyrus, the king, commanded his treasurer to bring forth the vessels of the house of Jehovah, and to give them up unto Shasbazzar, or Zerubbabel, who was by him appointed to conduct the business. And fifty thousand, principally of the kingdom of Judah, joined themselves unto Zerubbabel, Joshua, and Nehemiah; so that henceforwards the children of Israel were generally called Jews, that is, Judahites. And they restored the altar for burnt offerings, and they began to re-build the temple of their God. And while the foundations were laying, the priests arrayed in their sacred vestments, and the Levites with their instruments of music, praised Jehovah, and sang alternately, that the Lord is good, and that his mercy endureth for ever. But many of the elderly priests and Levites, who had seen the glory of the former house, which Solomon, the king, had builded, wept aloud; yet the people, at large, shouted with the voice of joy and thanksgiving. But the people of the neighbouring land, whose fore-

fathers had been brought thither by Salmanesar, king of Assyria, interrupted the labour of the Judahites, and the work ceased until the second year of Darius, king of Persia. Then the prophet Haggai, and Zechariah, the prophet, in the name of the God of Israel, stirred up the people to begin again the work of building the house of the Lord their God. And they finished the work, according to the will of God, and according to the decrees of Cyrus, Darius, and Artaxerxes, kings of Persia; for Artaxerxes, who also was called Ahasuerus, having taken to wife Esther, a maiden of the children of Israel, and having advanced unto honour, Mordecai, her kinsman, encouraged the remnant of the children of Israel, who remained at Babylon, to journey to Jerusalem, and unite themselves unto their brethren. And with great joy and rejoicing they dedicated the temple which they had rebuilt. Moreover, Ezra, a descendant from Aaron, the high priest of Jehovah, an expert scribe, and well instructed in the law of the Lord, came to the holy city, in the seventh year of Artaxerxes, the king, and taught the people the statutes of their God. Then the people of Samaria again troubled the Jews, and hindered the completion of their work.

But Nehemiah, who was cup-bearer unto Artaxerxes, the king, obtained from him letters, permitting the children of Judah to defend themselves, and commanding the governors of the land to assist them in raising the walls of their city. And Ezra, the scribe, brought forth the book of the law, before the assembly of the people. And when he opened it, all the people

stood up; and Ezra praised Jehovah the mighty God; and all the people said, amen, and prostrated themselves before the Lord, with their faces unto the ground. The Levites also read in the book of the law of God, distinctly, and interpreted the sense thereof. And all the people entered into a covenant to observe all the commandments of Jehovah, his judgments, and his statutes. So did they finish the work of restoring the house of God, and the law, and the services; and of rebuilding the walls of Jerusalem.

Thus the children of Judah returned from captivity; yet they had, hereafter, no king of their own nation to rule over them, but were governed by high priests, under the Persian dominion, as long as that empire endured. They did not again forsake the worship of the Lord their God, to go after idols; yet they committed many and great transgressions, for which they were severely reproved by the prophets of Jehovah. Synagogues, or places of assembly for worship, were builded in all the villages and towns in which was read the law of the Lord.

But the Samaritans built a temple on Mount Gerizim, in which the law of Moses was read, and its ceremonies were observed. For this cause, therefore, enmity arose between the Jews and the Samaritans, which continued until the final subversion of the Mosaic polity. Under the Persian authority, the children of Judah were treated with kindness; and Alexander, the Macedonian, who overthrew the Persian empire, favoured them, likewise; but under those of his

ors, who ruled over Syria, and the neig
regions, and especially under Antioch
nes, their country was laid waste, a
ere dreadfully oppressed. He plunder
y temple, and erecting therein the stat
ter, the heathen god, he caused to
tortured and put to death all who
o bow down before the idol. But G
up Mattathias, a priest and faithful s
the Most High; who opposed idolat
th his five sons, called the Maccabe
ed his country from the Syrian yo
Maccabeus succeeded his father, defeat
ians in five great battles, drove them
and of Judea, purified the temple, a
l the worship of the only true God. I
n, Jonathan and Simon, successively
the supreme authority and defend

rod was a cruel, capricious tyrant. In his reign was born the Saviour of the world, Jesus, the Christ, the long-expected Messiah. Thus terminates the ninth epocha of sacred history.

QUESTIONS.

What Persian monarchs gave the children of Israel permission to return to Judea, and rebuild their temple and city? Who were the chief leaders of the return of the children of Israel to Judea? Did all the Israelites return to Judea? What enemies opposed the work of restoring the city? Did the children of Judah succeed in their enterprize? What name was given to them after their return from Babylon? Did the Jews fall again into idolatry? How were the Jews treated by the Persian monarchs; by Alexander the Great; and by his successors? What noble patriot resisted Antiochus Epiphanes? Who were the Maccabees? What were the actions of Judas Maccabeus? What Roman general took Jerusalem, without injuring the city or temple? Who obtained the title of king of Judea from the Roman Senate? What was the character of Herod? What most illustrious, most important character was born in the reign of Herod? In what epocha of sacred history did the preceding events happen?

CHAP. XVII.

THE BOOK OF JOB.

It is most probable that the book of Job was written in the time of the ancient Patriarchs, before the departure of the children of Israel from Egypt. Some have imagined that its autho

was Moses. The story itself appears to be found ed in truth, and not to be pure fiction. Th poem represents the sentiments of various person on the important subject of the Divine Prov dence conducting human affairs, and orderin the circumstances of each individual. From th feelings and principles of Job and his friend we may infer the value of the delightful repre sentations given in the gospel of Christ c the goodness of God in making trials an afflictions contribute towards the final happiner of men.

In the land of Uz, in Arabia, lived a mar whose name was Job, of spotless manners, and sincere heart. He revered God, and shunne iniquity. Seven sons and three daughters wer born unto him; and he was rich in flocks, an herds, and camels, and servants: so that th man was great beyond all the men of his cour try.

He was eyes to the blind, and feet to the lame the friend of the stranger, the widow, and th orphan: the poor blessed him; his neighbour made him their judge: he abhorred idols, an worshipped the only living and true God. Ye the Lord permitted him to be tried with sever temptations.

The spoilers carried away his herds and ca mels. The lightning from heaven consumed hi flocks. The wind of the desert smote upon th tent in which his sons and daughters were feast ing, and buried them beneath the ruins. H himself was stricken with a painful distemper and his wife, instead of soothing, reproache

him. But still Job retained his integrity, and was an example of patience and resignation.

And behold three of his friends, Eliphaz, Bildad, and Zophar came to condole with him, and to comfort him. And they wept aloud and rent their robes, and sprinkled dust on their heads; and sitting down upon the ground, they spake not a word, for they saw that his sorrow was exceeding great. But when he lamented the day of his birth, and his spirit fainted under excess of grief, they accused him of having committed some great iniquity, falsely reasoning, that otherwise God would not have so afflicted him. And Job maintained the innocence of his former life, mentioned the good actions which he had performed, and complaining of the severity of his affliction, he wished for deliverance by death. But Elihu, a younger man, who was present at their conference, and a wiser man than they, charged them with folly and presumption in supposing that the righteous are never afflicted, and that therefore Job must have transgressed the law of the Lord. He asserted that the ways of Jehovah must always be just, righteous, and merciful; and that therefore it must be right and wise to submit with patience to his dispensations. Wherefore he reproved Job, for endeavouring to justify himself, rather than acknowledge the equity and goodness of the Eternal.

God himself is then represented as reasoning *with Job*, and shewing him his weakness and *folly*. Then spake Jehovah to Job out of the *stormy cloud*: "Who is this that judgeth in

dark, and whose words are without knowledge
Prepare thyself like a man, for I will questic
thee, and do thou answer. Where wast thc
when I laid the foundations of the earth? Upc
what were its foundations fixed; when tl
morning stars sang together, and all the sons
God shouted for joy? When the sea was sh
up with bars; when I placed the cloud for i
robe, and thick darkness for its band; when
said, 'Thus far shalt thou come and no farthe
and here shall thy proud waves be stayed?' Ha
thou been at the storehouses of snow; hast thc
seen the magazines of hail? Canst thou restra
the sweet influences of spring, or loose the rig
bands of winter? Canst thou bring out tl
signs of the zodiac, each in its season? Can
thou exalt thy voice to the clouds, and at tl
command, will abundance of waters cover thee
Canst thou send forth lightnings, so that the
should fly at thy will? Canst thou hunt tl
prey for the lioness? Canst thou satisfy the a
petites of the young lions?

"The wing of the ostrich is triumphantly e
panded: but hath she the pinions and feathers
the stork? So little doth she resemble he
that she leaveth her eggs on the ground, fo
getting that the foot of man may crush ther
and that the wild beast of the field may bre
them. She hardeneth herself against her your
ones, as if they were not hers. But though Gc
have formed her so far void of understandin
yet hath he provided for her safety. For wh
danger is nigh, she extendeth herself in heigh
and with her expanded quivering wings, move

so swiftly, that she scorneth the horse and his rider.

"Hast thou given bravery to the horse? Hast thou clothed his neck with the mane? Canst thou make him afraid? He paweth in the valley; he exulteth in his strength. For eagerness and fury he swalloweth up the very ground; when the trumpet soundeth, he can scarcely contain himself. He maketh a mock at fear; he turneth not back at the sight of the sword, though the quiver rattle against him, the glittering spear, and the javelin.

"Is it at thy command that the eagle mounteth up, or that he buildeth his nest on high? He pitcheth his tent on the rock; yea, he delighteth himself on the crag of the rock all night. His eyes behold his prey at a distance, and where the slain are, there is he.

"See now, Behemoth, (the hippopotamus,) whom I have made as well as thee: he eateth grass like an ox, his bones are like brazen pipes, and his back-bone is like a bar of iron; his tusk resembleth a scythe, because the mountain bringeth forth his provender, where all the beasts of the field take sport. He lieth down beneath the shady trees, under the cover of the reeds and in the fens; the willows of the river compass him about. Behold the river overfloweth, yet he maketh not haste. Though Jordan break forth against his mouth, he is in security.

"Canst thou with a hook draw out Leviathan (the crocodile)? Canst thou bind his jaws with a

Will he make supplication unto thee
ou fill his skin with barbed darts? Th
f his mailed face who shall open? Hi
re terrible round about. Strong scale
s back, shut together as with a clos
that no air can come between them
e compact, and cannot be separated
n abideth on his neck, and destructio
before him. When he riseth up, th
are afraid; they fall to the ground fo
rror." And Job confessed his iniquity
murmuring against Jehovah. And th
od accepted his repentance; and hi
for his friends. And the friends an
hren of Job came unto him, and the
d with him over all the evil which h
ered; and they gave him each one hi
nd Jehovah blessed the latter end o

What animals are mentioned to shew the great power and wisdom of the Eternal? What inanimate objects of nature are set forth to display the glory of God? What was the end of Job?

CHAP. XVIII.

THE book of Psalms, or religious odes, is justly considered as containing a rich treasure of pious and devotional sentiments. It gives the noblest and most sublime ideas of the attributes and perfections of the Almighty, and of his providence and government of the world. It abounds with sentiments of penitential sorrow for transgressions of God's holy law; of resolutions of amendment; of hope and trust in the Eternal; of love and gratitude towards Jehovah for deliverances, and bounties experienced. It affords predictions and descriptions applicable to Christ our Lord, and agreeing with many circumstances of his life, death, and resurrection. The greater part of them are, undoubtedly, the compositions of David, the illustrious monarch of Israel; and the occasions which gave birth to the several odes may, for the most part, be ascertained, either from the titles they bear, or by comparing them with the history of David, and of the times in which he lived. Some devotional compositions, however, of other persons, are joined with his, in the collection. David, son of Jesse, of the tribe of Judah, was born A.C. 1084. It is supposed that the Psalms

and he has, therefore, been call
Psalmist of Israel.

Psalms, descriptive of the wonders o
as displayed in the Creat

"The heavens declare the glory
the firmament sheweth forth the
hands. Day after day poureth ou
and night after night convevet
They have neither speech nor lan
voice is not heard. Yet their so
throughout all lands, and their w
the farthest regions of the earth.
he placed a tabernacle for the sun
out, like a bridegroom from his
rejoiceth, like a strong man, to r
He cometh forth from the utterm
heavens, and his circuit is unto the
that nothing is hidden from hi

They are more desirable than gold, yea, than the finest gold. By them, thy servant, O Lord, is instructed; and in keeping them there is great reward.

"O, Jehovah, I will sing of thy mercies for ever; I will celebrate thy truth from generation to generation. Thy mercy was ordained for ever; thou didst fix the token of thy truth in the heavens. The heavens praise thy wonderful works, O, Jehovah! For who in heaven can be compared unto Jehovah? Who among the gods is like unto him? A God, feared in the assembly of the holy ones; great, and to be revered above all those that are around him. O, Jehovah, God of Hosts, who is endued with power as Thou art? Thou rulest the swelling of the sea; thou stillest the waves thereof, when they arise. Thou hast a mighty hand; strong is thy arm; exalted is thy righteousness. Justice and judgment are the pillars of thy throne. Happy are the people that know Thee, and walk in the light of thy countenance.

"Praise Jehovah, O, my soul! O, Jehovah, my God, Thou art transcendantly great. Thou art clothed with honour and majesty. Thou arrayest thyself with light as with a garment, and spreadest out the heavens as the covering of a tent. Thou layest the beams of thy chambers in the heavens.

"Thou makest the clouds thy chariot, and fliest on the wings of the wind. Thou makest the

winds thy messengers, and the flames of fi
thy ministers. Praise Him who fixed the ear
on its foundation. The abyss, like a garmei
covered it at first, for the waters stood abo
the mountains. But at thy rebuke, O, Jehova
they dispersed; at thy thundering voice, th
hastened away. Praise Him who sendeth sprin
into the valleys, which flow between the mou
tains in torrents, that every beast of the field m
drink, and the wild asses may allay their thir
The fowls of the air dwell near them, and si
among the branches. Praise Him who make
grass to grow for the beasts of the field, a
herbs for the service of man; thus bringing fo
food from the earth! Praise Him who made t
moon for a certain season, and the sun whi
knoweth its time of setting! When Thou,
Jehovah, bringest on darkness, it is night; d
ing which all the beasts of the forest pro
abroad; the lions are roaring for their prey, a
seeking their food. The sun ariseth, they ret
to their dens, and lay themselves down to sle
Man goeth forth to his work, and to his labo
until the evening. How manifold are thy wor
O, Jehovah; in wisdom hast Thou made them
The earth is full of thy riches; so likewise is
great and wide sea, in which are animals im
merable, both small and great.

"All these, wait upon Thee, O, Jehovah, t
thou mayest give them their food in due seas
What Thou givest them they gather. Th
openest thy hand; they are filled with go
Thou hidest thy countenance; they are troub

Thou takest away their breath; they die, and return to their dust. Thou sendest forth thy spirit; they are created. Thus Thou renewest the face of the earth. The glory of Jehovah shall endure for ever. He shall rejoice in his works. I will sing unto Jehovah as long as I live. I will praise my God as long as I have my being."

Psalms expressive of trust and confidence in God.

"My soul, trust thou in God alone, for from Him cometh my salvation! He only is my rock, and my fortress, my safe-guard; so that I cannot be greatly cast down. God is my salvation and my glory. God is my strong rock, and my fortress. O, my soul, trust thou in God alone; for from him is all my expectation! Place your trust in Him at all times, ye people! pour out your hearts before Him; for God is our only refuge. Men of low degree are vain, and men of high degree are deceitful; when weighed in the balance, they are lighter than vanity itself.

"O thou, who dwellest under the protection of the Most High, thou mayest securely repose thyself under the shadow of the Almighty. Thou mayest say unto Jehovah, 'Thou art my refuge, and my fortress; my God, in whom I place my trust.' He will assuredly deliver thee from the snare of the deceitful evil speaker. He will overspread thee with his wings, and under his feathers shalt thou be protected. His truth shall be thy shield and buckler. Thou shalt not

afraid for the terror by night, nor of the arrow that flieth by day, nor of the pestilence that walketh in midnight darkness, neither of the destruction that wasteth at noon-day. These may destroy a thousand at thy left-hand, and ten thousand at thy right-hand, but they shall not touch thee. Because thou hast said, 'Jehovah is my refuge,' and hast made the Most High thy protection, no evil shall befall thee, neither shall any calamity approach thy dwelling. For He will give his angels charge concerning thee, to guard thee in all thy ways. 'Because he hath set his affections on me, (saith Jehovah,) therefore will I deliver him; I will exalt him, because he hath acknowledged my name. When he calleth upon me, I will answer him; when he is in distress, I will be present with him. With length of days will I satisfy him, and shew him my saving power.' God is our hope and our strength; a ready helper in the time of distress. Therefore we will not be afraid, though the earth itself should be shaken, and the mountains should be carried into the midst of the sea: though the waters of the sea should roar and be troubled; and the mountains should quake from the swelling thereof. When nations raged, and kingdoms were in motion for invasion, he uttered his voice, and the earth melted. Jehovah, the God of Hosts, was with us, the God of Jacob was our refuge. Come, and behold the mighty works of the Lord, what wonders he hath done in the land! It is he who causeth wars to cease from its boundaries; who breaketh the bow, and snappeth the spear asunder; and burn-

eth the chariots of war with fire. 'Be at rest, (saith he,) and acknowledge that I am God. I will be exalted among the nations; I will be exalted throughout the earth.' Jehovah, the God of Hosts is with us. The God of Jacob is our fortress. Unless Jehovah build the house, their labour is lost who build. Unless Jehovah keep the city, the watchman waketh in vain. It is in vain for you to rise up early to labour, and to go late to bed, and to eat the bread of carefulness, unless Jehovah bless your endeavours."

Psalms expressive of Penitence.

"Happy is he whose transgression is pardoned, and whose sin is forgiven. Happy is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no deceit. While I was deaf to remorse, I wasted away with daily suffering; for thy hand, O, Lord, was heavy upon me day and night; and my spirits were exhausted as in the drought of summer. At length, I confessed my sin unto Thee, O, Jehovah; and my iniquity, I no longer attempted to conceal. I said, 'I will confess my sins unto my God;' and lo, Thou didst forgive the guilt of my sins. And every one who shall piously offer his prayer unto Thee, in the season when thy favour may yet be found; him the greatest water-floods shall not reach. Many sorrows await the wicked, but mercy will embrace him who putteth his trust in Jehovah.

"Have mercy upon me, O, Lord, according to

ion, and my sin is ever present to m
Before Thee have I sinned, and under th
lid I the evil. Thou, therefore, art just
sentence, and irreproachable in thy ju
upon me. Alas, I was born to iniquity,
sin my mother did bear me. But Thou, v
lightest in truth, hast taught me the sec
thy wisdom. Purify me, that I may be
Wash me, that I may be white as snow!
thy face from my sin, and blot out all
quities! Create a clean heart in me, (
and renew a right spirit within me, and
right mind! Cast me not away from t
sence; neither take thy holy spirit fr
Restore to me the joy of thy salvation, a
port me with a cheerful spirit! Ther
teach transgressors thy ways; and sinn
be converted to Thee! The sacrifice i
Jehovah delighteth, is a contrite mi
broken and contrite heart, God never de

cuteth justice and judgment for all who are oppressed. Jehovah is full of compassion, and gracious; slow to anger, and of great goodness. He will not always chide; neither will he retain his anger for ever. He dealeth not with us according to our sins, nor requiteth us according to our iniquities. For, as the heavens extend over the earth; so doth his mercy extend over them that fear Him. As far as the east is from the west, so far doth he remove our sins from us. Like as a father pitieth his children, so Jehovah pitieth those who fear Him. For He knoweth our frame, He remembereth that we are dust. The days of man are as grass; as a flower of the field, so he flourisheth; over which the wind passeth, and it is gone; and the place thereof knoweth it no longer. But the mercy of the Lord is from everlasting to everlasting, upon them that fear Him; and his mercy unto children's children; to those who keep his covenant; and to them that remember his commandments, to do them. Jehovah hath erected his throne in the heavens, and his kingdom ruleth over all. Praise Jehovah, O ye his angels, who excel in strength; who fulfil his commandment, hearkening unto the voice of his word! Praise Jehovah, all ye his hosts, ye ministers of his that do his pleasure! Praise Jehovah, all his works in all places of his dominions! Praise the Lord, O my soul!

"*I will* always give thanks unto Jehovah; his *praise shall* continually be on my lips. My soul *shall* make her boast in the Lord; the afflicted

be enlightened, and your faces
ashamed! For He delivereth th
servants, and they who place the
shall never be destitute. Whe
man crieth, Jehovah heareth, a
him from all his troubles. Oh! ta
good Jehovah is! Happy is
placeth his trust in Him. Rever
his devoted servants! for they wh
shall want no real good. The ey
are upon the righteous, and his e
their supplications. He is near u
in heart, and saveth those who ar
spirit. Many may be the sorrow
eous man, but Jehovah rescueth
all."

Predictions and Coincid

"Why do nations tumultuousl
gether, and the people form vain
do kings of the earth, and rule

my son; this day have I adopted thee.' Ask of me, and I will give thee nations for thy inheritance, and distant lands for thy possession! Thou shalt rule them with a sceptre of iron; thou shalt dash them to pieces like a potter's vessel. Therefore, now, ye kings, be wise! Be instructed ye judges of the land! Serve Jehovah with fear! worship Him with trembling! Adore him sincerely! lest he be angry, and ye perish in your perverse way, when his wrath shall be kindled but a little. Happy are all they who put their trust in Him.

"I will set Jehovah always before me; while He is at my right hand, I cannot be moved. Therefore, my heart is glad, and my tongue rejoiceth; my flesh also resteth in hope; for Thou wilt not leave my life in the grave, neither wilt Thou suffer thy holy one to see corruption. Thou wilt shew me the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.

"My God, my God, why hast Thou forsaken me? Why art Thou removed from my cry, and the words of my complaint? I am treated as a worm and not as a man; for I am become the reproach of men, and the derision of the people. All they who see me, laugh at me; they thrust out the lip, and shake their heads. He trusteth in Jehovah, say they; let Him deliver him since he delighteth in Him. Oh! be *not far from* me, when distress is nigh, for there *is no one* else to deliver me! They pierced m

hands and my feet. They parted my garments among them, and cast lots for my vesture."

QUESTIONS.

By whom were most of the Psalms composed? What sentiments do the Psalms convey? Who is supposed to have arranged the Psalms in the order in which they now stand? Who is supposed to have written the first Psalm? Is it possible to form any reasonable conjecture, with respect to the circumstances which gave rise to any of the Psalms?

CHAP. XIX.

THE book of Proverbs, excepting the two last chapters, the author of which is unknown, is the work of Solomon, the wise monarch of Israel, the son and successor of David.

This book contains a number of wise and useful observations and precepts, recommending the duties of piety, and of social life and conduct. They are founded on the principles and feelings of human nature, so as to be adapted to the permanent interests of man; and to agree, for the most part, with the manners and circumstances of every age. They may be assumed as rules of conduct in almost every condition and rank of life, however varied and diversified. They must be considered, nevertheless, as general maxims, not universally, and in all cases, applicable, without exception. Solomon was born A.C. 1033.

"*The maxims* of Solomon, son of David, king

of Israel, for attaining knowledge and improvement; for gaining instruction in wisdom, justice, judgment, and equity; for giving discernment to the simple; to the young, prudence and discretion. The fear of Jehovah is the beginning of wisdom. Only fools despise knowledge and information. Listen, O, my son, to the instruction of thy father, and forsake not the precepts of thy mother! for they shall be as graceful ornaments on thy head, and as chains about thy neck. Wisdom crieth aloud in the streets; in the public places, she sendeth forth her voice. How long, ye simple, will ye delight in folly? How long will sinners take pleasure in sin, and fools hate knowledge! Turn ye at my reproof! for if ye will attend to me, I will breathe forth my spirit upon you; I will enable you to understand my words. He who listeneth unto me shall dwell in safety, and shall rest from fear of evil. My son, if thou call for wisdom, and raise thy voice for understanding, then shalt thou comprehend what the fear of the Lord is, and shalt attain unto the knowledge of God. For Jehovah giveth wisdom. He treasureth up salvation for the righteous, and is a shield to them that walk uprightly. When wisdom entereth thy heart, and knowledge is pleasing to thy soul, thou shalt be acquainted with justice, and every right path of virtue; discretion shall guard thee; prudence shall watch over thee. Abhor not the chastisement of Jehovah, and be not impatient under correction; for whom the Lord loveth he chasteneth, as a father does his beloved son.

"Happy is the man who hath acquired wisdom,

riches and honour. [illegible]
santness, and all her paths are peac
tree of life, is she to those who embra
happy are they who hold her fast.

"Withhold not bounty from the des
it is in the power of thy hand to be
not unto thy neighbour, Go, and c
and to-morrow, I will give, when n
able! Devise not evil against thy
seeing that he sitteth with thee in co

"Go to the ant, thou sluggard; c
ways, and be wise! Who, thoug
neither governor, nor overseer, l
summer her food; and in the har
up her provision. O sluggard, hc
thou lie? O when wilt thou arise
A little more sleep, a little more
little more folding of the hands to r
verty shall come upon thee as a swif
and thy want as an armed man.

"False scales are an abomination u

The light of good men shall shine with brightness, but the lamp of the wicked shall be extinguished.

"Wealth gained dishonestly shall waste away, but that which is earned by diligence, with honesty, shall increase. A wise son hearkeneth unto the admonition of his father, but a profligate will not listen to reproof. The sacrifice of the wicked is rejected of Jehovah, but the prayer of the upright is pleasing unto Him. Better is a little, with the fear of Jehovah, than great treasure and remorse therewith. Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith. Better is a little gained by honesty, than great riches by injustice. A mischievous man soweth dissention, and a whisperer divideth friends. He who beginneth strife, is like him who letteth out waters; therefore, meddle not with that which may bring on contention. Pain of body, a man of fortitude will endure, but a wounded spirit who can bear? Oppress not a man because he is poor, nor crush the wretched in judgment! for Jehovah will defend their cause, and will harass the soul of those who harass them. The wicked flee when no man pursueth, but the righteous are bold as the lion. Boast not of to-morrow for thou knowest not what a day may bring forth! He who concealeth his sins shall not prosper; but he who confesseth and forsaketh them, shall find mercy.

The book entitled Ecclesiastes is ascribed to *Solomon,* and contains many admirable sent

ments, and beautiful figures, worthy of his eminent wisdom. Its principal object appears to be, to show the vanity of the general pursuits of mankind, and to point out in what consists the true enjoyment of life, and the importance of preserving a constant respect to God, and the laws which he has prescribed to mankind.

"I viewed (says the moralist,) all the oppressions which are carried on under the sun; and lo! the tears of the afflicted, and no comforter for them! men under the hands of tyrants in power, and none to console them! Then happier, esteemed I the dead, who are departed, than they who are yet alive. I viewed a vanity which is under the sun. A man single, and without companion, who hath neither child nor brother; yet no end is there to all his labour; neither is his eye satisfied with riches; neither hath he the wisdom to say, 'For whom am I toiling, and bereaving my soul of good?' This is vanity and foolish solicitude. Take heed to thy foot, when thou goest to the house of God; and be more ready to hear than to offer sacrifice with fools! for they consider not that they do evil. Be not rash with thy mouth; nor let thy heart be hasty to utter before God any word! for God is in the heavens, and thou art upon the earth; therefore, let thy words be few!

"There is an evil which I have seen under the sun, and which is common among men. When God hath given unto a man riches, wealth, and abundance, and when nothing is wanting of all the things which he could desire, yet he hath

not the spirit to use them; but a stranger is to enjoy them. This is folly, and a grievous infirmity. A good name is better than sweet odours. It is better to go to the house of mourning, than to the hall of feasting; for that is the end of all men, and the living will lay it to heart. Better is sorrow than laughter, for by dejection of countenance the heart is improved. In the day of prosperity rejoice; yet have an eye towards the day of adversity; for God hath placed the one near unto the other, that man should be uncertain what next may befall him.

"Rejoice, O young man, in thy youth, and indulge thy heart while thy years are blooming! yea, walk in the way of thy desire, and in the gratification of thy eyes; yet know, that God, for all this, will bring thee to judgment.

"Remember thy Creator in the days of thy youth, e'er the evil days come, and the years arrive, when thou shalt say, 'No pleasure have I therein.' Ere the sun grow dim, and the light, and the moon, and the stars; and ere the clouds after rain return. Ere the day come when the guardians of the house (the hands and arms) shall tremble, and the men of valour (the knees and legs) shall fail; when the grinding slaves (the teeth) shall cease; when the watchmen on the battlements (the eyes) shall mourn; when the doors shall be shut in the street (the mouth); and the sound of the mill (the jaws) shall no longer be heard; when the bird shall with shrieking arise (the voice of age grow shrill,) and all the daughters of music

retire. When the noble and the mean shall quake; when pleasure shall be despised, and desire be extinguished. When man shall be departing to his long home, and the mourners shall be standing in the streets. Ere the silver thread (the spinal marrow) shrink; the golden cup (the gall bladder) be bruised; ere the pitcher (the lungs) be broken at the well; and the wheel at the cistern (the heart) be shattered; ere the dust return to the dust whence it came, and the soul go back to God who gave it. 'Vanity of vanities, (saith the preacher,) all is vanity! Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man.' For God will bring into judgment every deed and every secret, whether they be good, or whether they be evil.

QUESTIONS.

To whom is the book of Proverbs ascribed? What sentiments and principles do the Proverbs of Solomon generally express? Who is supposed to have been the author of the book named Ecclesiastes? In what year before Christ was Solomon born?

CHAP. XX.

THE children of Israel were, from time to time, forewarned of the various chastisements inflicted upon them for their desertion of the only living and true God, by prophets commissioned by Jehovah, to admonish and call them to repentance. The most illustrious of these

divine messengers flourished after the separation of the tribes from the house of David. Their predictions are contained in seventeen books. The first of these gives the prophecies of Isaiah. Isaiah began to prophecy in the last year of Uzziah, A. C. 758, and continued to do so during the reign of Jotham, which lasted sixteen years; of Ahaz, which was of equal length, and of Hezekiah, which endured twenty-nine years.

Isaiah has always been considered as a prophet of the highest eminence. His language is nervous, animated, and sublime. With noble boldness, he reproved the vices of princes and people, and exhorted them to amendment, as the only means of escaping the calamities which would otherwise overwhelm them. He has been called, likewise, the Evangelical prophet, on account of his clear and copious descriptions of the Messiah, the times of the gospel dispensation, and the final restoration of the Hebrew nation. He plainly declared to them the utter inefficacy of the scrupulous observance of external ordinances to compensate for the neglect of moral duties. He foretold many minute circumstances concerning the birth, life, sufferings, and death of Christ.

He mentioned Cyrus, the illustrious founder of the Persian empire, by name, as appointed by God to restore the Israelites to their country, more than one hundred years before the birth of that prince. The other prophets who were sent by Jehovah to the Israelites before their captivity, were Jeremiah, Hosea, Joel, Amos,

Jonah, Micah, Nahum, Habakkuk, and Zephaniah.

Jeremiah was of the sacerdotal race, being of the priests that lived at Anathoth, in the land of Benjamin, one of the cities assigned to the Levites. He began to prophesy in the thirteenth year of Josiah, A.C. 628, and prophesied thirty-two years. He inveighed with honest boldness against the degeneracy of his countrymen, foretold the near approach of the national destruction by the king of Babylon, and lived to witness and lament that destruction. He was persecuted for his unwelcome predictions; and bore persecution with patience and resignation.

Hosea prophesied during the space of sixty-six years; from the year 790 to the year 724, before Christ. His exhortations were principally addressed to the house of Israel, but intermingled with references to that of Judah. He urged repentance upon both rulers and people, by denunciations of the anger of Jehovah against idolatry, by predictions of severe punishment, if they persisted in their evil ways; and promises of mercy and blessings reserved for them, if they would forsake iniquity, and turn unto the Lord their God. The prophecies of Joel were uttered not long before the kingdom of Judah was subverted, and relate entirely to that state; between the years 697 and 660, before the birth of our Lord. In addition to other yet more important events, he foretold a dreadful devastation of the land by locusts; of the vast numbers and destructive powers of which animals, he gives a most sublime and striking descrip-

tion. Amos was a native of Tekoa, a city belonging to Judah; but dwelt in the land of Israel, and prophesied principally against that kingdom; between the years 823 and 758 before the nativity of our Saviour.

Jonah gave his predictions in the reign of Jeroboam, king of Israel, who began his reign 823, A.C. He was commissioned by Jehovah, not only to exhort the children of Israel, but also to announce to Pul, the famous king of Assyria, the destruction of Nineveh, his capital city. Jonah endeavoured to avoid what he probably esteemed to be a dangerous commission, by fleeing to Tarshish. But a dreadful storm overtaking the vessel in which he was sailing, he denounced himself to the sailors as the object of the divine anger, for his vain attempt to escape from the presence of his God. At his own desire he was thrown into the sea, and being miraculously preserved from the fury of the waves, he repaired to Nineveh, and became the means of saving the prince and the numerous inhabitants of that great city; who were brought to repentance by the preaching of the prophet.

Micah was a native of Moresa, a town of the tribe of Judah. Between the years 757 and 698 before Christ, he prophesied to both Israel and Judah. With great spirit and energy he rebuked the princes and false prophets for their bad example, and for their misleading the people.

Nahum, a native of Galilee, prophesied in the reign of Hezekiah, not long after the subversion of the kingdom of Israel, between the years

ruption of his people; pred
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prophets.

Zephaniah prophesied betwe
and 609 before Christ. He r
latry and the depravity of the
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storation and prosperity. Du
their captivity, Ezekiel, Dan
rebuked, instructed, and proph
of the tribes of Israel. And
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chariah, and Malachi were
Lord of Hosts to give unto
mations of his will.

turn from their wickedness and come unto their God, they shall save their souls alive.

Daniel predicted the overthrow of the Babylonian empire by the Persians; the subversion of the Persian empire by the Greeks; the extended dominions of the Romans, and the coming of the Messiah. All his predictions have been fulfilled. The Assyrian, the Persian, the Grecian, the Roman empire, successively flourished; till, under Augustus Cesar, universal peace took place, and our blessed Saviour was born.

Obadiah flourished between the taking of Jerusalem, A.C. 587, and the conquest of Idumea, by Nebuchadnezzar. He predicted the overthrow of the Edomites, because they exulted over the children of Israel in their time of affliction.

Haggai was raised up by Jehovah to instruct, admonish, and comfort the Hebrews, after their return from Babylon, and when various obstacles opposed their rebuilding the city and temple. He prophesied about 520 years before Christ. Zechariah aided the prophet Haggai, to encourage the Israelites in the work of restoring Jerusalem.

Malachi prophesied about 436 years before the birth of our Lord. He was the last of the ancient Hebrew prophets, for between him and John the Baptist, the spirit of prophecy was discontinued.

Isaiah, Jeremiah, Ezekiel, and Daniel, have been styled the greater prophets, because their prophecies were more in number, and of greater importance; while the remaining twelve are

called the lesser, or minor prophets. Jonah, Joel, Hosea, and Amos, are the most ancient.

QUESTIONS.

What were the general ends and purposes for which the prophets were sent to the children of Israel, by the Lord their God? Which were called the greater, and which the minor prophets? Which of the prophets flourished before the captivity? Which of the prophets were with the children of Israel in their captivity? Which of the prophets prophesied, after the return of the children of Israel from Babylon? Which was the last of the ancient Hebrew prophets? What space of time elapsed between Malachi and John the Baptist? In what years before the birth of our Saviour did the prophets successively and respectively prophesy?

CHAP. XXI.

THE NEW TESTAMENT INTRODUCTION.

THE children of Israel, dispersed through various parts of Upper Asia, of Asia Minor, of Egypt, and even of Greece, had begun to make known the name and the glory of Jehovah among the Gentiles.

The Hebrew scriptures had been translated into Greek; the most universal language of the world; and their antiquity was acknowledged. What was passing among the Greeks themselves, was a kind of preparation for the knowledge of the truth. Their philosophers well knew that the world must be governed by a God, very *different* from the gods of the vulgar; those gods *which they* made the public profession of ador-

ing. A truth so impressive, though eagerly opposed, and though badly understood, even by those who privately taught it, was beginning to awaken mankind.

The Chaldeans, the Egyptians, the Phenicians, the Romans, who were, in most respects, the wisest among the nations; with regard to religion, were the most ignorant and blind. Even the Jews, to whom the true God was revealed, had begun, not indeed as formerly, to forget the God of their fathers, but to intermingle in their religion superstitions utterly unworthy of Him. Different sects arose among the descendants of Abraham, who held very different doctrines, and frequently were involved in fierce disputes with one another. One of these, the Pharisees, was founded under the reign of the Asmoneans, as early as the time of Jonathan. The Pharisees obtained great credit and vast influence among the people, by the strictness of their doctrine, the austerity of their manners, and their scrupulous observance of the ceremonial law. They affected great abstraction from the world; practised severe fasts; made long prayers at the corners of crowded streets and in the synagogues; gave alms with ostentation; exhibited themselves in long flowing robes, and delighted in popular applause. But, according to our blessed Lord's description of them, and the severe reproofs which they drew from him, the meek and lowly Saviour, they were hypocrites, who, under the specious mask of religion, concealed atrocious vices.

Another sect was named Sadducees, from Sadoc, who founded it, about 263 years before the birth of Christ. The Sadducees asserted that there is no resurrection, neither angel nor spirit; but that the Deity confined his rewards and punishments to the present life. To this party belonged the most opulent and powerful among the Jews.

The Hebrew scribes who copied and expounded the law, had, from time to time, added greatly to the burden of the Mosaic ceremonies, and had perverted many of the wisest institutions of their divine legislator.

The Herodians derived their name from their espousing the political maxims of Herod, who paid the most servile adulation to the Roman government, abandoned all regard to the principles of religion and liberty, and adopted heathen manners, and heathen vices.

Another sect, was that of the Essenes, who were superstitious enthusiasts; abstemious and austere in their manners; industrious, benevolent; and, generally, dwelling at a distance from cities.

In this state of things, an almost universal expectation prevailed of the approaching appearance of some illustrious person. "There was "spread over all the Eastern regions an old and "constantly received opinion, that it was decreed "by the fates, that about this time some one "should proceed from Judea, and obtain uni-"versal empire. This prediction was accom-"plished in Vespasian, but the Jews, applying "it to themselves, excited a rebellion." Such is

the attestation of two celebrated Roman historians, Suetonius and Tacitus, in nearly the same words. Josephus, the Jewish historian, declares, likewise, that such a persuasion was generally prevalent among his countrymen at that period. The prophet Daniel had predicted, that, "From the going forth of the edict to rebuild Jerusalem, until Messiah, the Prince, shall be seven weeks and threescore and two weeks." These prophetic weeks, standing, each, for so many seven years, and making 490 years, were now complete, and the hope of the Jews, that the glory of the kingdom was about to be restored to Israel, was raised to the highest degree.

The general depravity and corruption called for some adequate remedy; the expectation of a reformer, and deliverer, soon to come, awakened the attention of Gentiles, as well as of Jews; the time predicted for the coming of the Saviour was expired, when a prophet, named John, the son of Zachariah, a priest, appeared in the wilderness of Judea, clad, like the ancient prophets, in coarse garments of camel's hair, and subsisting on locusts and wild honey; food common among the poor, in Eastern countries, even to this day. Isaiah and Malachi had predicted a forerunner to the Messiah, who should come in the spirit and power of Elias, to turn the hearts of the disobedient to the wisdom of the just. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord; make straight in the desert, a highway for our God."

"Behold, I will send my messenger, and he shall prepare the way before me." This forerunner, John, who was miraculously born of aged parents, claimed to be. As no prophet had addressed the children of Israel since the days of Malachi, an interval of 400 years, multitudes crowded to hear his instructions. Such of them as confessed their sins, professed repentance, and promised amendment, he baptized in the river Jordan. Hence, he was surnamed the Baptist.

QUESTIONS.

What was the state of the most enlightened heathen nations at the time of our Saviour's appearance on earth? What was the state of the Jews at that time? Was there any general expectation of a deliverer at that time? What was the sect of the Pharisees? Who were the Sadducees; and what principles did they profess? Who were the Scribes? Who were the Essenes? Who was John the Baptist; and what character did he assume? Why was he called the Baptist? How long had the Jews been without a prophet, when John appeared? Where did John appear; what was his dress; what was his food?

NEW TESTAMENT.

CHAP. I.

THE life of Jesus Christ, the beloved Son of God, our Saviour, Lord, and Master, is contained in the writings of four historians, Matthew, Mark, Luke, and John, who exhibit every testimony of authenticity, and every mark of truth. Two of them were companions of Jesus in his labours; attended his public discourses; were with him in the hours of retirement; were daily witnesses of his wonderful powers, and godlike benevolence. The other two were familiar friends of the Apostles, who had been assistant ministers with Christ, in publishing the glad tidings of salvation. Consequently, no writers could have enjoyed more favourable opportunities for giving just accounts of the discourses, events, and actions which they record. And they had no imaginable motive to mislead by false representations. No prospect of gaining riches, honour, or power, tempted them to fabricate such an astonishing story, had they been capable of such an invention; but, on the contrary, they well knew that persecution, bonds, imprisonment, and death itself, would probably be their recompense, for publishing to the world those important truths. Their histories are plain and simple statements of facts, without comments of their own. The readers of the narrative are left to draw their own inferences.

Matthew was a native of Galilee; a tax-gath-

come one of his disciples, ca
and Matthew arose, and foll
that time, Matthew continu
familiar attendant upon his p
honour of being in the num
apostles; received the gifts o
day of Pentecost: and the cr
as it is believed, at Nadabber,
His Gospel was published ab
our Saviour's ascension.

Mark was the son of a r
Jerusalem, who had embra
faith, and at whose house
accustomed to meet, in tim
but he was not an apostle of
to have preached the Gospel
posed, at Alexandria; and the
a church. It appears that he

Christ's disciples, was a son of Zebedee, a fisherman, upon the lake of Gennesaret. He appears to have been peculiarly beloved by our Lord, for his amiable disposition. John was present at the transfiguration; he beheld the Saviour crucified; and to him was committed, by Jesus, the care of his mother. He saw Christ repeatedly, after his resurrection; and, according to the prediction of Jesus, he survived the destruction of Jerusalem. He was banished by Domitian, to the isle of Patmos, where visions and revelations were presented to his mental eye. At a very advanced age, John died, and was buried at Ephesus. His Gospel was written in the year 68; his three epistles, and the book of Revelation, in the years 80, 90, and 96. These four sacred historians are called Evangelists, as being the reporters of the Gospel, the Evangelion, or the message of good, the glad tidings of great joy.

QUESTIONS.

By whom was the history of the life, discourses, miracles, death, and resurrection of our blessed Lord recorded? What were the qualifications of those historians, for giving an account of the life and actions of Jesus Christ; and what circumstances establish the authenticity of their account? Who was Matthew; when was his Gospel written; and by what death did he die? Who was Mark; and when, and where did he write his history? Who was Luke; what other history did he write besides that of the Saviour; and when were his histories published? Who was John; what did he write besides his history of Christ? Where did he receive his revelation? Where, and at what age did he die? When were his Gospel, his epistles, and his revelations published? Why were the four historians of our Saviour called Evangelists?

Christ of God, appeared to re-
dom, in the house of David,
manner than the children of I
publish that purifying doctri
tined, finally, to diffuse its b
over the whole earth. That
was born, whom Isaiah predic
under the titles of the Mighty
of future ages; the Wonderfu
Prince of Peace; the Restorer
David.

Joseph, a pious man, of th
a descendant from the royal ho
espoused a virgin, named Mary
was brought to his house, agr
custom, she was found with c
Spirit, by the special providen
according to the divine counsel.

Jesus; for he shall save his people from their sins." Then Joseph, rising from sleep, did as the heavenly vision directed. And it came to pass, that Cesar Augustus issued an edict, that all Judea should be enrolled. And all went to be enrolled, every one unto his own city. And Joseph went from Galilee, out of the city of Nazareth, into Judea, to the city of David, called Bethlehem, (because he was of the house and lineage of David) to be enrolled, with Mary, his espoused wife. And so it happened, that while they were there, she brought forth her son; and having wrapt him in swaddling clothes, she laid him in a manger, because there was no room for them in the inn. Now, there were, in the same country, shepherds, keeping watch over their flocks by night. And, behold, an angel of the Lord came unto them, and the glory of the Lord shone round about them, so that they feared greatly. And the angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born, this day, in the city of David, a Saviour, who is Christ, the Lord." And, suddenly, there was with the angel, a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest; and on earth, peace, goodwill towards men." And when the vision was departed, the shepherds went, with haste, and found Mary and Joseph, and the babe lying in the manger. And they made known abroad, the things they had heard concerning this child. And, behold, there came wise men, magi, from the East, from

Bethlehem, where the Christ was
vately called the wise men to h
sent them to Bethlehem, saying,
young child, and when ye have f
me word, that I also may do hin

And when they had heard th
parted; and, lo! the star which t
the East went before them, till it
over where the young child w
they were come into the hous
young child, with Mary, his mo
fell down paying him obeisan
unto him, as unto a monarch, gi
incense, and myrrh. But being
in a dream, they returned not u
departed into their own countr
And, by divine command, Jose
and the young child fled into E

he asked, and the answers which he gave. And it came to pass, that when Jesus was thirty years of age, he came from Nazareth of Galilee to Jordan, unto John to be baptized of him. But John forbade him, saying, "I have need to be baptized of thee, and comest thou unto me." And Jesus replied, "Permit it now, for thus it becometh us to fulfil all righteousness, to practise whatsoever appeareth to be a duty." And Jesus, when he had been baptized, came up out of the water; and while he was praying, lo! the heavens were opened, and John saw the Spirit of God, a flame, the manifestation of the immediate presence of the Deity, descending, with a hovering motion, like a dove, and alighting upon Jesus; and a voice from heaven said, "This is my beloved Son, in whom I am well pleased!" And Jesus being full of the Holy Spirit, returned from Jordan, and was led by a divine impulse, into the wilderness, and remained in communion with God, fasting forty days, as Moses did on Mount Sinai before the law was given unto him. And temptations of hunger, of ambition, of presumptuous confidence, of using his miraculous powers for personal ease or safety, were suggested to his mind; and scenes productive of circumstances which would attend his laborious and painful course, were suggested to his imagination. But he vanquished every temptation, and when the conflict was over comfort from heaven was administered unto him.

QUESTIONS.

Who had the title of king of Judea, when Christ was born? Of what tribe, and of what family was Jesus? Who were his parents? Where was Christ born? To whom was the birth of the Saviour announced? Who came from Arabia to pay homage to Jesus; and what induced them to do so? and what guided them to the place where the infant lay? Whither did Joseph flee, with Mary and her son, to avoid the jealous fury of Herod? In what town did Joseph take up his abode when he was informed that he might quit Egypt with safety? What symptoms of extraordinary sense did Jesus exhibit when twelve years old? How old was Christ when he was baptized of John, previous to his entering upon his public ministry? What striking circumstances happened when Christ came up out of the water and was praying? What trial exercised the Saviour immediately after his baptism? Of what did the temptations consist? When Christ had vanquished the temptations, what consolation was afforded him?

CHAP. III.

THIS is the testimony which John the Baptist gave concerning Jesus, when the Jews sent Priests and Levites from Jerusalem to ask him, "Who art thou?" He declared, "I am not the Christ, the Messiah, or Anointed One, I am the voice of one crying in the wilderness, make straight the way of the Lord. I baptize with water, but there standeth one among you whom ye know not. He, though coming after me, is is preferred before me; the strings of whose sandals I am unworthy to unloose. I saw the Spirit descending like a dove, and it abode upon *him.* And I knew him not, but He that sent me *to baptize* with water had said unto me, 'Upon

whom thou shalt see the Spirit descending and remaining, the same is he who baptizeth with the Holy Ghost'. And I saw; and I bear record that this is the Son of God." And again, looking on Jesus as he was walking along, John said, "Behold the Lamb of God." Jesus afterwards called to be his disciples, Simon Peter, and Andrew, his brother, and Philip of Bethsaida, and Nathaniel, whose character Jesus discerned, and to whom he manifested supernatural knowledge of the situation he was in, and of what he was doing before he came into his presence, saying, "Before Philip called thee, when thou wast yet under the fig tree, I saw thee." And Jesus began to work miracles, and to preach, saying, "The kingdom of heaven is at hand. And there went a fame of him through all the region round about. And in their synagogue he rebuked the people of Nazareth who were infamous for their transgressions; they thurst him out of their city, and dragged him to the brow of the hill on which their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

The great festival of the Passover was now approaching, and Jesus went up to Jerusalem, agreeably to the command of the law of Moses. On his first entrance into the temple, according to the prophecy of Malachi, (the Lord whom ye seek shall suddenly come to the temple) he saw in the outer court, even the court of the Gentiles, those who sold oxen, sheep, and doves, for the sacrifices, and those who exchanged Jewish

wrong, prevented the ...
exchangers of money from resi
mand. And his disciples reme
was written in the book of Psalms
thy house consumeth me;" and
these words unto him. And the
him, by what sign showest thou
for doing this? Jesus replie
"Destroy this temple, and in th
raise it up." Then said the Jew
six years hath this temple been i
wilt thou raise it up in three d
spake of the temple of his body.
fore, he afterwards was raised
his disciples remembered this
understood the prediction co
And during this feast of the
seeing the miracles which he d
him. But Jesus did not com
them, because he knew all me
not that any should testify of m

Philip's wife, and for other evils which he had done, shut up John in prison; and finally, at the instigation of Herodias, that wicked woman, he put to death the holy man of God. But when Jesus heard that John was imprisoned, he left Judea, and departed into Galilee. On his road into Galilee it was necessary that Jesus should pass through Samaria. And when he drew near unto a town named Sychar, at noon, being wearied with his journey, he rested himself on the side of a well called after the patriarch, Jacob, by whom it was supposed that it was first digged. And his disciples went into the town to buy food. A Samaritan woman coming unto the well to draw water, Jesus asked her to give him to drink, and entering into conversation with her, he mentioned certain particulars of her private life, so that being convinced thereby that he was a prophet, she ran unto the town, and brought out unto Jesus her friends and acquaintance, saying, "Is not this the Christ who manifesteth miraculous knowledge of my domestic circumstances." And many of the inhabitants of Sychar believed on him; and at their entreaty, he abode with them two days. They acknowledged him to be the Christ, the Saviour of the world; moved by the wisdom and the mighty power which they saw in him. And Jesus went on unto Galilee, and the Galileans received him, having seen the things which he did, at Jerusalem, during the festival. And Jesus came again unto Cana of Galilee, where he had wrought his first miracle

had spoken unto him, and de
he was on his journey, his se
saying, " Thy son liveth." Ar
at what hour he began to am
knew that it was the very hour
said unto him, " Thy son livetl
lieved, and his whole house. B
Nazareth, came and dwelt at C
is on the side of the lake in
Zabulon and Nephthali, and
the Sabbath days. Thus was fu
was spoken by Isaiah the prop
of Zabulon and of Napthali to
the lake beyond Jordan, in Ga
tiles. The people that sate in
great light; and to them who s
of the shadow of death, light
And Jesus went into the synag

who saw it were amazed, so that his fame spread abroad throughout all Galilee. And, going out of the synagogue, he went into the house of Simon and Andrew, together with James and John. But the mother of Simon's wife lay sick of a fever, and Jesus rebuked the fever, and it left her; and immediately she arose and ministered unto them. Now, when the sun was setting, they brought unto them many diseased persons, on whom laying his hands, Jesus healed them. Thus, was fulfilled the word of Isaiah, saying, "Himself took our infirmities, and bare our sicknesses."

And in the morning, rising up long before day, he departed into a solitary place, and there prayed. And Simon, and they who were with him, followed Jesus; and he went into the towns and villages of Galilee, curing all manner of sicknesses. So that the fame of his mighty works went throughout all Syria; and multitudes of people followed him from Galilee, from Jerusalem, and from beyond Jordan.

QUESTIONS.

What testimony did John the Baptist give to our Saviour's authority, when the priests sent to inquire who he was? Whom did Jesus first call to be his disciples? What proof of supernatural knowledge did Jesus exhibit at that time? What treatment did Christ experience from the people of Nazareth? What actions did Jesus perform at the first Passover which he attended? What was the noble conduct of John the Baptist towards Herod; and what were its consequences? What was the conduct of our Saviour towards the woman of Samaria; and what reception did he meet with from the inhabitants of Sychar? What reception did the Galileans give Jesus? What miracles did he perform

CHAP. IV.

And Jesus continued to perform n
derful works. Near the lake of Gen
preached unto the people, and procu
disciples, James and John, the sons of
Simon, and Andrew, his brother, a
draught of fishes, so that their vessels
He cleansed lepers of their dreadfu
and restored the use of their limbs to
and to many who were disabled by di
the Pharisees, consulting with the He
destroy him, by rendering him obnox
Roman government, Jesus again with
borders of the lake Gennesaret, and
titudes followed him from Idumea,
Tyre and Sidon, hearing what wonde
he did. And it came to pass in those
Jesus retired to a mountain, and c
prayer to God all night. And after
[illegible] him his disciples he chose t

And Jesus stood in the plain, with the company of his disciples, and a vast multitude from Jerusalem, from various parts of Judea, and from the sea coast, who came to hear him, and to be healed of their diseases. And the sick sought to draw nigh unto, and touch him, for there went powerful influence out of him, which cured them. Then Jesus, seeing the multitudes gathered together, retired to the mountain, and having found a convenient place, he seated himself agreeably to the custom of the Jewish teachers, and delivered unto his disciples, and the multitude that had followed him, lessons of heavenly wisdom.

And Jesus returned to Capernaum, and there he healed the servant of a centurion, a Roman officer, of a palsy. And on the day after, he went to a town called Nain, with his disciples, and a great multitude. When, behold! as he drew near to the gate, a dead man was carried out, the only son of his mother, who was a widow, and many people of the city were with her. And when the Lord saw her, he was moved with compassion. He came and touched the bier, and the bearers stood still. And he said, "Young man, arise!" Then he that had been dead, sat up, and began to speak; and Jesus restored him thus unto his mother. Then came great fear on all; and they glorified God, saying, "A great Prophet is risen up among us, and God hath visited his people." And he continued to go through the cities and villages, preaching and proclaiming the glad tidings of the kingdom of God: and the twelve accompanied him, and certain women, whom he had

storm of wind coming down u
ship was covered with the w
remained asleep in the hinder
And the disciples awakened hi
ter, master, we perish." Ther
rebuked the wind and the ragi
saying, "Peace! be still!" An
and there was a great calm.
"Why are ye so fearful? Why
faith?" And the men feared
said one to another, "What m
this, that even the wind and th

And it came to pass, when
over the lake again, the peopl
him. And there came a man, n
was a ruler of the synagogue.
of Jesus, and besought him t
house, to heal his daughter,

she was dead. But when Jesus had put them all out, he led the father and mother, and those who were with him, into the chamber where the damsel lay: and, taking her by the hand, he said unto her, "Arise." And life returned unto her, and she arose immediately, and walked, and did eat food. Then were all filled with astonishment; and the fame of this went throughout all that land.

And when Jesus was departing thence, two blind men followed him, crying, "Thou Son of David, have mercy upon us." And when they came unto him, Jesus said, "Believe ye that I am able to do this?" And they replied, "Yea, Lord, we believe." Then touched he their eyes, saying, "According to your faith, be it unto you." Then were their eyes opened immediately. But Jesus strictly charged them that no man should know it. And they, when they were departed, spread abroad his fame in all that country.

Then Jesus called together the twelve apostles, and imparting to them power to heal the sick, and cure all manner of diseases, sent them forth, by two and two, to preach the kingdom of heaven.

He commanded them freely to give, what they had freely received; to use for benevolent purposes the supernatural powers bestowed on them; to make no provision for their journey, but to trust to God for their support. And they departing, healed many sick, and preached the word of the kingdom.

Now Herod the king heard of the fame of Jesus; and he said unto his servants, "This is John the Baptist risen from the dead, and

by others, that one of the [illegible]
revived. But Herod, conscience-stric
"John have I beheaded; but who is t
John restored to life." The apostles
turned to Jesus, with great joy at the
he retired, together with them, into
or lonely place, belonging to Beths
the multitude, having found where h
having followed him, were in distres
of food, as they had been now three
home: And Jesus said, "I have com
the multitude, and I will not send t
fasting, lest they faint by the way." A
ciples answered, "Whence shall we
in this wilderness to satisfy so gre
tude? And Jesus said unto them,
loaves have ye? And they said, se
few small fishes." And Jesus comm
multitude to sit down on the grou
took the seven loaves and the fishe
thanks, and brake them, and gave t

QUESTIONS.

What miracles did Christ perform near the lake Gennesaret, and whom did he there call to be his disciples? Whom did Jesus appoint as his apostles? What commission did he give to the apostles, and what powers did he impart to them? On what account did great multitudes follow Jesus? What miracle did Christ perform at Nain? What astonishing power did Jesus show during a storm upon the lake of Gennesaret? What benefit did Jairus, a ruler of the synagogue, receive from Jesus? What miracle did Jesus work, as he was departing from the house of Jairus? What effect did the fame of Jesus produce upon Herod? What was the miracle which our Saviour worked to satisfy the hungry multitude?

CHAP. V.

THE festival of the Passover being again nigh, Jesus came from his retirement in the hill country, and he perceived, at a distance, a great multitude, who were coming to the wilderness in search of him, and had brought their sick with them. And he repeated the miracle of increasing the quantity of food; so that with five loaves and two small fishes, he fed five thousand men, besides women and children, who were seated in ranks, upon the grass, to receive their several portions. Then those men that had seen the miracle which Jesus wrought, said, "Of a truth, this is that prophet, the Messiah, who was to come into the world." And when they were about to come, by force to make him their king, Jesus constrained his disciples to go into a ship, and to go before him to Bethsaida, while he should send the multitude away. And

when he had dismissed the multitude, he went up to a hill, apart, to pray, continuing there alone, until the evening. And his disciples were sailing towards Capernaum; and when it was dark, Jesus was not come to them, and the ship was now tossing in the midst of high waves, by reason of a strong wind which blew upon the lake. But about the fourth watch of the night, Jesus drew near unto the ship, walking on the water, and the disciples cried out aloud, being terrified and amazed. Then Jesus said unto them, "Be of good cheer; it is I, be not afraid." And Peter answered him, "Lord, if it be thou, bid me come unto thee upon the water." And Jesus said, "Come." Then Peter came down out of the ship, and was walking on the water to go to Jesus; but beginning to sink, he cried out, "Lord, save me." And immediately Jesus stretching out his hand, caught him, and said "O thou of little faith, wherefore didst thou doubt?" And he went up into the ship, and the storm ceasing, they quickly reached the shore. And they who were in the vessel, prostrated themselves before him, saying, "Truly thou art the Son of God, the expected Messiah." And when he came to Bethsaida, Jesus there opened the eyes of a blind man who was brought unto him. And when the men of Gennesaret knew that Jesus was in their country, they sent and assembled together all who were diseased. In the towns through which he passed, they laid the sick on couches, in the streets, and besought that they might touch,

even the border of his robe; and as many as touched him were made whole.

On the borders of Tyre and Sidon, and in the towns of Cesarea Philippi, Jesus healed many of their diseases, and taught the people; and foretold to his disciples, his own death, and that one of them would betray him. And it came to pass, six days after, that Jesus took Peter, James, and John, and went up into a high mountain apart by themselves, to pray. And as he was praying, he was transfigured in their sight. The appearance of his countenance was changed; his face shone as the sun; his raiment became white as the light, and glistening. And, behold, there talked with him two men, Moses and Elias, who appeared in glory, surrounded with light, who spake of his decease, which he should accomplish at Jesusalem. But Peter, and his companions, were heavy with sleep, overpowered by the brilliance of the scene. But when, recovering, they saw his glory, and that of the two men who stood with him, Peter proposed to take up their abode there, for he knew not what he said, so astonished was he. And while he was yet speaking, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." But when the disciples heard it, they fell on their faces and feared greatly. Then Jesus came and touched them, and said, "Arise, be not afraid." And when they lifted up their eyes, they saw no man, save Jesus only. And on the next day, when they came down from the mount unto the rest of

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But Jesus taking him by the h
disorder, and lifted him up, a
unto his father; and the chil
that very hour. And they we
the mighty power of God.
turned to Capernaum, and th
the tribute money for the te
Peter if his master intended t
And when he was come into
prevented him, saying, "Wl
Peter, from whom do the ki
receive tribute; from their
from strangers?" Peter replied,
Then, said Jesus, "The childr
lest we should offend them, G
and cast in thy line and hook,
fish that cometh. In its mou
a piece of money. That, tal
them for thee and me." The

And he sent messengers before him, who entered into a village of the Samaritans to make ready for him; but they would not receive him, because he was travelling towards Jerusalem. And when James and John saw this, they proposed to Jesus to call fire from heaven to consume them, even as Elias did. But Jesus rebuked them, saying, "Ye know not what spirit ye are of; the Son of man is not come to destroy men's lives, but to save them." And they went to another village. But Jesus went up to Jerusalem, to the festival of the Passover. Now, there was at Jerusalem, a bath, called Bethesda, that is, the house of mercy, having five porticos. In these lay a great number of infirm persons waiting for the moving of the water; for a person, at a certain season, went down into the bath, and caused the spring to bubble up. Whosoever then, first after the bubbling of the water, stepped in, was supposed to be made well of whatever disease he had. And a certain man was there, who had been diseased thirty and eight years, and, being a cripple, and having no man to help him, could not enter the bath first, after the bubbling up of the spring, because others went in before him. And Jesus said unto him, "Rise, take up thy couch and walk." And immediately the man was made whole, and took up his couch and walked. But the Jews persecuted Jesus and sought to slay him, because he had done these things on the Sabbath-day.

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our Saviour perform, upon his comin
Mount where he had been transfigured?
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What happened to Jesus, as he was goin
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was arrived at Jerusalem, what miracle
Bath of Bethesda? What is the mea
Bethesda?

CHAP. VI.

After these things, Jesus wen
not willing to remain in Judea
Jewish rulers sought to put him t
he appointed seventy of his disci

him and his attendants into her house. And she had a sister called Mary, who seated herself at the feet of Jesus, attentively listening unto his words. But Martha, being anxiously engaged in making great preparation for her guests, came and said to Jesus, "Carest thou not, master, that my sister hath left me to serve alone?" But Jesus answered, "Martha, thou art careful, and troubled about many things, when only one thing is needful, and Mary hath chosen that good part, which shall not be taken from her. And after he had been praying, his disciples said unto him, "Lord, teach us to pray, as John taught his disciples."

And Jesus gave them that excellent form, called the Lord's Prayer; and imparted unto them many instructions of heavenly wisdom. And the Jewish feast of tabernacles, in commemoration of the children of Israel dwelling in tents in the wilderness, drew near; but Jesus abode in Galilee. And after a time, he came into the coasts of Judea, and the multitudes resorted to him again; and as he was wont, he taught them, and healed them. Then were brought unto him, little children, that he might lay his hands upon them, and pray; and the disciples rebuked those who brought them. But Jesus said unto them, "Suffer little children to come unto me, for of such is the kingdom of heaven." And he took them up in his arms; put his hands on them; blessed them; and departed thence. And when he was gone forth into the road, there came one running and kneeling to him, who asked him, saying, "Good

master, what shall I do to inherit immortal li
And Jesus said unto him, "Why callest
me good? there is none good but one; th
God. If thou wilt enter into life, keep the
mandments." And when the young man
that he had kept the moral precepts of the
from his youth up, Jesus, looking upon
with affection, said unto him, "One thing
wantest. If thou wilt be perfect, as my disc
go, sell whatsoever thou hast, and give to
poor, and thou shalt have treasure in hea
Come, take up the cross, and follow me."
when the young man heard these words, he
away sorrowful; for he had many possess
And when Jesus saw that he was sorrowful
said unto his disciples, "How hardly will
who are rich enter into the kingdom of heav
that is, be my disciple, and, quitting all ea
things, give their whole attention to the pub
ing of the glad tidings of great joy!

And when the time of the feast of taberna
was come, Jesus went up to Jerusalem, an
taught in the temple with so much wisdom,
the Jewish teachers marvelled, saying, "Wh
hath this man letters, having never learn
But the people murmured concerning him,
ing, "When the Christ cometh, will he
more miracles than this man doeth?" But w
the chief priests heard these things, they
officers to take him; who feared to lay hand
him, because of the people. Then came
officers to the chief priests, without having t
Jesus; and they said, "Never man spake
this man."

While Jesus was yet at Jerusalem, he restored to sight, a man who was blind from his birth. The Pharisees were alarmed; and being enraged at the freedom with which he rebuked their pride and hypocrisy, they endeavoured to stone him; but he escaped from their hands.

Now, a certain man of Bethany, named Lazarus, the brother of Martha and Mary, who had kindly received Jesus, was sick. And the sisters sent unto Jesus, saying, "Lord, he whom thou lovest is sick." And Jesus went unto Bethany, with his disciples, and found that Lazarus had been dead four days already. And they saw Martha and Mary, and their friends weeping together. And the sisters of Lazarus said unto Jesus, "Lord, if thou hadst been here, our brother would not have died." Jesus wept. And, he said, "I am the resurrection, and the life. He who believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." And Jesus accompanied them to the tomb of Lazarus; and commanded the stone to be taken away from its mouth. Then, lifting up his eyes, he said, "Father, I thank Thee that Thou hast heard me. I know indeed, that Thou hearest me always; but, because of the multitude standing by, I say this, that they may believe that Thou hast sent me." And when he had said these words, he cried, with a loud voice, "Lazarus, come forth!" Then, he who had been dead came, bound up in his funeral clothes. Jesus said unto them, "Loose him, and let him go." Many of the Jews who saw this miracle which

cles, and such multitudes followed him, feared lest an insurrection taking pla the people, the Romans should dest and their city. And they determine for means of putting Jesus to death therefore, no longer walked openly am but went into a part of the country desert, to a city called Ephraim, and t tinued with his disciples.

QUESTIONS.

Whither did Jesus retire to avoid the fury c Rulers? How many of his disciples did Jes by two, to publish the Gospel; and what di powers did he give them? What reception did Mary give Jesus; and what difference was tl conduct? What was the conduct of Christ t little children who were brought unto him? history of the young man, who applied to o learn by what means he might enter into astonishing miracle did Christ work upon La thany? What did the chief priests determi Christ, when they heard of his raising Lazar [illegible] Messiah do more

CHAP. VII.

And now, the last passover, which Jesus was to celebrate, drew near. And as he was going up to Jerusalem, he informed the twelve apostles, that all the predictions of the prophets concerning the sufferings and death of the Messiah were about to be accomplished in him; that he should be crucified, and, on the third day, be raised from the dead. But they understood not his sayings. And as they were passing through Jericho, Jesus restored sight to a blind man, named Bartimeus; and all the people, when they saw it, gave glory unto God. Zaccheus, the chief of the tax-gatherers, at Jericho, wishing to see Jesus, climbed up into a tree, because he was short of stature; and the multitude was great around him. And Jesus, knowing that he was worthy, called him down, and went into his house, and rested there, saying, "The Son of man is come to seek and to save that which was lost." Six days before the passover, Jesus came to Bethany; and he entered into the house of Simon, who had been afflicted with leprosy. And there they made an entertainment for him; and Lazarus was one of the guests; and Martha served. Then took Mary, an alabaster box of precious ointment, composed of fragrant spices; and, breaking the box, she poured it upon his head, as he sat at table; and anointed the feet of Jesus, and wiped them with her hair; and the house was filled with the odour of the ointment. Now, a great multitude of the Jews knew that he

of the Jews believed on Jesu
day, a great multitude, who
festival, when they heard the
proaching Jerusalem, went fo
with branches of palm-tree in
cried, " Hosannah! blessed be
who cometh in the name of
when they were come nigh u
the Mount of Olives, he mou
which his disciples brought t
the ancient kings of Israel;
fied the word of Zachariah, th
ye the daughter of Zion, Behol
unto thee, meek, and sitting u
a very great multitude spre
under him in the way; and
boughs of trees, and spread
Then, as he drew near unto Je
company of the disciples b
praising God with a loud voice

thy eyes. For the days will come, when thy enemies shall lay thee even with the ground, and will not leave in thee, one stone upon another; because thou knewest not the time of thy visitation;" the time of mercy, the day of grace. But the Scribes, and chief priests, when they heard this, were filled with indignation. Then, when the evening was come, Jesus went out of the city, to Bethany, and lodged there: And in the morning, he returned unto Jerusalem.

And as he was praying, he said, "Now is my soul troubled." Shall I say, "Father, save me from this hour? But for this cause came I to this hour. Father, glorify thy name." Then came there a voice from heaven, "I have already glorified it, and will glorify it again." Those of the multitude, who were at a distance, said that it thundered, and they who were nearer, that an angel spake unto him. Jesus replied, "This voice came not for my sake; but for yours." And he departed, and concealed himself from them. When he had returned to Jerusalem, as he was teaching in the temple, the elders came unto him, demanding by what authority he did those things. And by his superior wisdom he silenced their disputation. And he spake many parables descriptive of the state of the Jews, and prophetic of their fate. In the day-time, he was teaching in the temple, and in the evening he went out and abode in the Mount of Olives; and early in the morning, the people assembled in the temple to hear him. And *again he foretold* the destruction of the temple, *and lamented* over Jerusalem, doomed to fall

He exhorted his disciples, that when they sho see the city encompassed with armies, and Roman ensign, the abomination of desolati spoken of by the prophet Daniel, standing u the holy ground, they should escape into mountains.

QUESTIONS.

What incidents happened to Jesus as he was pas through Jericho in his last journey to Jerusalem? W happened to Jesus at Bethany in this his last progress? what manner did Christ enter Jerusalem, and with acclamation did the multitude receive him? What att tion did God give to the divine mission of Jesus in midst of the multitude? What prediction did Christ u and what warning did he give in the temple? Whithe Jesus retire from the city, to pass the night?

CHAP. VIII.

It came to pass, when Jesus had finished these sayings, he said unto his disciples, " know that after two days, is the festival of passover; and then will the Son of man be livered up to be crucified."

Then assembled the chief priests, the Scri and the elders, unto the palace of Caiapl the high priest; and consulted that they mi take Jesus privately, and put him to death; during the feast day, lest there should be a *mult among* the people; for they feared *people.* Then Judas Iscariot, impelled by

evil disposition, went unto the chief priests, and covenanted to betray Jesus unto them, for thirty pieces of silver. Then came the day of unleavened bread, on which the lamb of the passover was appointed to be killed. And the disciples having prepared a room, and all things for the feast, Jesus sat down with the twelve apostles. And rising from the table, and laying aside his upper garment, he girded himself with a towel. Then pouring water into a basin, he began to wash the feet of the disciples, and to wipe them with the towel. After he had washed their feet, and taken again his upper garment, he said unto them, "Consider ye what I have done to you? Ye call me, Master, and Lord, and ye do well thereby, for so I am. If I, then, your Teacher, have washed your feet, ye also ought to wash one another's feet." For I have herein given you an example of humility and brotherly kindness.

And as they were eating the passover, Jesus took bread, and instead of the usual paschal exhortation, he blessed, and brake it, and gave it to them, saying, "Take; eat; this is my body which is given for you; this do in remembrance of me. And he took the cup after supper, and giving thanks, gave it to them, saying, 'Drink, ye all thereof; for this is my blood of the New Covenant, which is shed for many, for the remission of sins." Christ, then, proceeded to forewarn his disciples of the opposition they would experience from the world; to give them admirable directions for their conduct; to pray for them to his heavenly Father; to console them

affectionately; and to promise them that they should see him again; and should finally receive the gracious gifts of the Holy Spirit.

And Jesus went forth with his disciples, over the brook Cedron, where was a garden, into which they entered. But Judas had departed unto the chief priests, to bring them thither to take Jesus. And when they were come to a place called Gethsemane, he commanded his disciples to remain there, while, with Peter, and the sons of Zebedee, he went farther on.

Then began he to be very sorrowful, and full of anguish. And he fell on the ground, and prayed, saying, "O my Father! if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." And being in an agony, he prayed more earnestly, till the sweat fell from his face, like drops of blood. But Judas, also, who was betraying him, knew the garden of Gethsemane to be a place to which Jesus often resorted with his disciples. Judas, then, having received a band of soldiers and officers from the chief priests, came thither with torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth to meet them. Then came Judas, and with him a great multitude from the priests and elders of the people. And he had given unto them a sign, that they should apprehend the person whom he should salute. And immediately he approached Jesus, saying unto him, "Hail master," and kissing him. And Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss? And he said unto the multi-

tude, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus said unto them, "I am he." And as soon as he had so said, the officers went backward, and fell on the ground. Then came they near, and laid hands upon Jesus. But Simon Peter, having a sword, drew it, and struck a servant of the High Priest, named Malchus, and cut off his right ear. Then said Jesus unto Peter, "Put up thy sword; for all they who have recourse to the sword, shall perish by the sword. The cup which my Father hath given me, shall I not drink it?" Then Jesus said, "Suffer ye thus far;" and he touched the ear of the servant, and healed it. But all the disciples forsook him and fled. And the officers, taking Jesus, led him away to the house of the High Priest, Caiaphas, who had given his advice in the council, that it was expedient that one man should die for the people; and Peter, and another disciple, followed at a distance. That disciple was known unto the High Priest; so that he entered into the palace with Jesus. But Peter stood without, at the door. And when he was repeatedly charged with being one of the disciples of Jesus, he repeatedly denied it. But when the cock crew, or the Roman trumpet sounded, and Jesus looked upon him, Peter remembered that he had said unto him, before the cock crows thou wilt deny me thrice. And Peter went out and wept bitterly. Now the elders and chief priests sought false witnesses against Jesus, to cause him to be put to death, but found none; *for though* many false witnesses came, yet *found they none* good; for their testimony agreed

not together. At the last, two false witnesses accused him of saying, "I will destroy this temple made with hands, and within three days I will build another made without hands." But neither so, did their testimony agree together. Yet the High Priest declared him guilty of death. Then Judas, who had betrayed Jesus, when he saw that he was condemned, repented, and brought again the thirty pieces of silver to the elders, and cast down the pieces of silver in the temple, and departing, he went and hanged himself. And the whole multitude of them arose, and when they had bound Jesus, they led him away from Caiaphas unto the hall of judgment, early in the morning, and delivered him to Pontius Pilate, the governor. And they began to accuse Jesus, saying, "We found this man perverting the nation, forbidding to give tribute to Cesar, saying, that he himself is Christ, a king." And Jesus stood before the governor; and when he was accused by the elders, he remained silent, and answered nothing; so that Pilate wondered greatly. Then said Pilate to the chief priests and people, "I find nothing faulty in this man." Then he entered into the judgment-hall again, and called Jesus, and said unto him, "Art thou the king of the Jews?" Jesus answered, "My kingdom is not of this world." And Pilate said again to the chief priests, "I find in him no fault." And they were the more fierce, accusing Jesus of stirring up the people. Then Pilate, finding that Jesus was of Galilee, sent him unto Herod. But when Herod saw Jesus, he was very glad, for he had

long desired to see him, because he hoped to see some miracle done by him.

And Herod questioned Jesus in many words; but Jesus answered him not. The chief priests also stood, vehemently accusing Jesus; and the soldiers derided him, arraying him in gorgeous apparel. Then they sent him again to Pilate. Then Pilate, assembling again the chief priests, declared unto them, that he found nothing in Jesus worthy of death; and that neither had Herod. Then, as they had the privilege, by custom, of requiring the release of some one criminal, at the passover, the Roman governor offered to release unto them either Jesus, or Barabbas, who had been guilty of murder, in a sedition. But the rulers and elders excited the people that they should ask for Barabbas, and suffer Jesus to perish; so they cried with one voice, saying, "Give us Barabbas." And when Pilate said "What then shall I do with Jesus, who is called Christ?" they cried out again, "Crucify him! crucify him!" And Pilate said unto them, the third time, "Why, what evil hath he done? I have found no cause of death in him." But they cried out more vehemently, "Let him be crucified! if thou let this man go, thou art not Cesar's friend."

When Pilate saw that he could not prevail, but that a greater tumult arose, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this innocent man." Then answered the people, "His blood be upon us, and upon our children." And Pilate, willing to content the people, gave sen-

tence as they required; and commanded Jesus to be led away to the hall, called Pretorium.

QUESTIONS.

In what manner did Christ celebrate his last passover; and what institution did he then appoint in commemoration of himself? By what action did Jesus give his disciples an impressive lesson of humility and mutual goodwill? Where, how, and by whom, was Jesus betrayed? What was the conduct of the disciples, and particularly of Peter, when Christ was apprehended? Into what grievous fault did Peter fall, when Jesus was taken into the judgment hall? To what dreadful conduct did the elders incite the people? How did Herod and his soldiers treat Jesus? What declaration did Pilate make concerning Jesus? What outcry did the multitude raise, when Pilate asserted the innocence of Christ? What effect did the tumult of the people produce upon Pilate?

CHAP. IX.

And Jesus, bearing a part of his cross, came forth. Then they led him to the place called Golgotha, or the place of skulls; and they gave him to drink, wine mingled with myrrh, as they were accustomed to give to criminals before they were put to death, that the sense of pain might be deadened. But when Jesus had tasted thereof, he would not drink. And there followed him a great company of the people, and of women, who bewailed and lamented him. But Jesus, *turning* unto them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves,

and your children." And when they were come unto the place which is called Calvary, there they crucified him, between two malefactors, who were condemned to die by the same cruel death. And thus was fulfilled the word of Isaiah, the prophet, "He was numbered with the transgressors."

Then said Jesus, "Father, forgive them, for they know not what they do." But the soldiers mocked him, saying, "If thou be the king of the Jews, save thyself."

Now, from the sixth hour, the hour of noon, until the ninth hour, or three o'clock, there was darkness over all the land. And the mother of Jesus, and her sister, and Mary of Magdalene, and John, the beloved disciple, were nigh unto the foot of the cross. And when Jesus saw his mother, and the disciple whom he loved, standing near, he said unto his mother, "Woman, behold thy son;" and to that disciple, he said, "Behold thy mother." And from that time the disciple took her to his own home. And, at the ninth hour, Jesus cried aloud, in the words of David, in the twenty-second Psalm, "My God! my God! why hast thou forsaken me!" And saying, "It is finished; Father, into thy hands I commend my spirit," Jesus bowed his head, and expired. And, behold, the veil of the temple, a rich and thick Babylonian carpet, was rent in two, from top to bottom; and the earth quaked, and the rocks were rent asunder. Now, when the Centurion and his soldiers, who *were watching* Jesus, saw the earthquake, and *these wonders*, they feared greatly, saying,

"Truly this was a righteous man; a son of God." And the multitude, who had come together to see the crucifixion, beholding the things that were done, returning, smote upon their breasts. But the Jewish rulers, that the bodies might not remain on the crosses during the Sabbath, besought Pilate that their legs might be broken, in order to ascertain their being dead, and that they might be taken away. And when the soldiers came to Jesus, seeing that he was already dead, they brake not his legs; but one of them, with a spear, pierced his side, and immediately blood and water issued from the wound. Thus was fulfilled the Scripture which saith (Psalm xxxiv. xx. Exodus, xii. xlvi. Numbers, ix. xii.) "A bone of him shall not be broken; they shall look on him whom they pierced." (Psalm xxii. xvi. Zechariah, xii. x.) And now, when the evening was come, Joseph of Arimathea, an honourable counsellor, a good and righteous man, who also was rich, who had not consented unto the counsel and deed of the rulers, who also waited for the kingdom, went unto Pilate, and begged the body of Jesus.

And Pilate wondered that he could be already dead, and calling the Centurion, he inquired of him; and when he knew that Jesus was indeed dead, he gave the body to Joseph. Then came Nicodemus likewise, and brought a mixture of myrrh and aloes, that they might embalm the body of Jesus, according to the manner of the Jews. And, having wrapped up the body in *clean linen*, with the spices, Joseph laid it in his *own new tomb*, which was hewn out in the rock,

in his garden, near the place where Jesus had been crucified. Then, when they had rolled a large stone to the mouth of the sepulchre, they departed. And the women also, who had come with Jesus from Galilee, following the body, beheld where it was laid. But Mary Magdalene, and the other Mary, seated themselves opposite to the sepulchre. Then the chief priests entreated Pilate to cause the sepulchre to be made sure until the third day, lest his disciples should come by night, and steal him away; and should persuade the people that he had risen from the dead, agreeably to his prediction. Pilate, therefore, ordered the stone which closed the sepulchre to be sealed, and a guard of Roman soldiers to be placed around it. Then the women went their way to prepare spices and ointments; and they rested the Sabbath-day, according to the commandment. But as soon as the Sabbath was passed, very early in the morning they returned towards the sepulchre, bringing with them the spices which they had prepared, and thinking how they should be able to roll away the stone from the mouth of the sepulchre, for they knew not that it was sealed and guarded. And, behold, there had been a great trembling of the earth, for an angel of the Lord had descended from heaven, and had rolled back the stone, and had seated himself upon it. His appearance was like lightning, and his raiment white as snow; and, for fear of him, the guards had fallen to the ground, and then fled to the city to relate what they saw. And Mary Magdalene ran to tell the disciples what they had

seen; and that the body of their Lord was gone from the tomb. In the mean time, the other women entered the sepulchre; and as they stood perplexed, two men in shining garments, suddenly stood near them, and said unto them, as they were bowing their faces to the earth, "Fear not; we know that ye seek Jesus of Nazareth. Why look ye for the living among the dead? He is not here; he is risen, as he said. Behold the place where he was laid. Remember what he said to you in Galilee; 'The Son of Man shall be crucified, and the third day he shall rise again.'" Then they remembered those words of Jesus; but, going out from the sepulchre, they fled. Then went Peter and John also to the sepulchre, and saw that the body of Jesus was not there; but the linen wrappers were lying by themselves. But Mary stood on the outside of the sepulchre, weeping. Then, stooping down, she looked into the sepulchre, and saw the two angels in white garments, who said unto her, "Whom seekest thou? why weepest thou?" She replied, "Because they have taken away my Master, and I know not where to find him." Then, turning round, she saw Jesus standing; but, through fear and grief, she knew him not, at first. Jesus said unto her, in his usual tone of voice, "Mary." And, knowing his voice, Mary turned herself round, and said unto him, "My Master." And Jesus meeting the other women, who were going to tell the disciples, saluted them. And they *bowed* themselves at his feet. Then Jesus said, "*Go to* my brethren; tell them to go into

Galilee, there shall they see me. Say unto them, that I ascend unto my Father and your Father, unto my God and your God." And they departed quickly from the sepulchre, with fear and great joy, and ran to bring the disciples word. But the disciples believed them not; for their words seemed unto them as idle tales.

QUESTIONS.

In what place and manner was our Saviour put to death? Who were crucified at the same time with Christ; and what prediction was thereby fulfilled? What compassionate prayer did Jesus offer up for his executioners? Who were at the foot of the cross? To whose care did Jesus recommend his mother? What supernatural events attended the crucifixion of our Lord? What were the dying words of our blessed Master? What effects did those extraordinary circumstances produce on the Centurion, and the soldiers, and upon the multitude who were present at the crucifixion? By what means was it ascertained that Christ was indeed dead? Who begged the body of Jesus from Pilate; and who embalmed it? In what sepulchre was the body laid; and what precautions did the Jewish rulers take to prevent its being stolen away by his disciples? What wonderful circumstances attended the resurrection of our Saviour? To whom did Jesus show himself first, after that he was raised from the dead? Did the disciples believe the women who brought them the first intelligence of the resurrection of Christ?

of the disciples, who were journeying
village called Emmaus, and having
with them, and explained the predict
cerning the sufferings of the Messiah,
himself known to them, by breaking
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disciples, returning to Jerusalem, f
eleven apostles assembled, and rejoici
assurance that Peter and John had gi
of the reality of their Lord's resurrecti
coming in, they confirmed the joyful
relating in what manner they had s
And in the evening of that day, bei
day of the week, the doors of the r
the disciples were assembled being sh
fear of the Jews, Jesus stood in th
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you!" But they being terrified, sup
they beheld a spirit, he said unto the
are ye thus troubled? Behold my
my feet, that it is I myself. Hand

his resurrection, eating and drinking with them; giving directions, consolations, promises, and predictions. After the return of the apostles to Jerusalem, and when the time was come that he should finally quit this world, Jesus spake unto them, saying, "All power is given unto me in heaven and on earth. These are the words which I spake unto you, that all things written in the law of Moses, and in the prophets, and in the psalms, concerning me, must be fulfilled." Then opened he the eyes of their understanding, that they might understand the Scriptures; that thus it behoved the Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. "And ye," said Jesus, "shall be witnesses of all these things. Behold I will send the promise of my Father upon you. But tarry in Jerusalem until ye be endued with power from on high. Go ye into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." And he led them out to Bethany, and he lifted up his hands and blessed them. And it came to pass that while he was blessing them, he was parted from them; a cloud removing him out of their sight; and he was received up to heaven, and sat on the right hand of God. And they worshipped him, and returned to Jerusalem with great joy, *and were continually in the temple, praising and blessing God.*

Such and so wonderful was the life of Jesus of Nazareth, proved to be the beloved Son of God, the great and long-expected Messiah, by signs and miracles, and divine attestations. In his character shone forth all the glories of religious and moral excellence. Piety, rational, pure, and fervent. Patience, temperance, fortitude, humility, disinterestedness, compassion, condescension; impartial universal benevolence; these, with intermingled rays, formed in him a complete assemblage of all the qualities which can elevate, beautify, and bless the human or angelic nature. That perfect example is held up for our imitation. It is intended to be our guiding star through the pilgrimage of life and the vale of death. If we follow its light, it will lead us, finally, to the region of immortal existence and true felicity, whither Christ is gone to prepare mansions for all his faithful disciples and servants.

QUESTIONS.

Did Jesus frequently appear among his disciples, after his resurrection? How did he discover himself to the two disciples with whom he journeyed from Jerusalem to Emmaus? What was his kind conduct towards the apostles and others, in the midst of whom he suddenly appeared, on the first day of the week? What commission did Jesus give his disciples, and with what power did he endue them? Where, and how, did he finally depart from this world?

CHAP. XI.

THE doctrines which the Saviour taught, were of the highest importance and value; the precepts which he gave, were those of heavenly wisdom; for he himself declared that the words which he spake, and the works which he performed, were not his own but those of the Father. All his sayings, therefore, were those of eternal truth. All the sublime ideas given of the Eternal, under the patriarchal and the Mosaic dispensations, were confirmed and illustrated by Christ, with the additional and most delightful representation of God, under the paternal character, as the kind Father of all, without respect of persons.

He preached repentance unto salvation, giving the full assurance that the righteous Moral Governor is ever ready and willing to receive his penitent children, and to grant them free remission and forgiveness.

Jesus declared, that as God is a spirit, they who wish to worship him acceptably, must worship him in spirit and in truth; that without sincerity of heart, the strictest observance of external forms, of rites, ceremonies, and sacrifices will be of no avail in the sight of the heart-searching God. Thus he severely rebuked the Pharisees, because that while they maintained apparent austerity of behaviour, made clean the outside of their various vessels, made long prayers in the corners of the streets, gave alms publicly, to be seen of men, and paid

tythe of the smallest herbs of the garden, they were inwardly corrupt; they were unjust, extortioners.

The Christ of God exhorted his hearers not to set their affections on worldly pomp and glory, but on heavenly treasures, endeavouring to correct the false expectations that his countrymen entertained concerning the temporal glory, and extensive earthly dominion of the Messiah, and proclaiming that his kingdom was spiritual, to be established over the hearts of men.

He published the glad tidings of great joy, the promise from God, of everlasting life and happiness for all who duly seek for glory, honor, and immortality by well-doing. Thus, he brought life and immortality to life; thus he was the resurrection and the life, and the author of everlasting salvation to all who obey him.

The precepts which our Lord inculcated, embrace all the duties of piety and morality; and, with admirable wisdom, give directions for properly regulating the conduct in every different circumstance and varying scene of human life. These he enforced by the most powerful motives of present and future happiness, and illustrated by his own lovely example.

When the woman of Samaria, being convinced that he was a prophet, by his telling her certain private circumstances of her life, took the opportunity of enquiring whether the Jews or the Samaritans were right in their assertion with respect to which was the proper place for the worship of Jehovah; Jerusalem, or Mount Gerizim; Jesus said unto her, "Woman, believe

me, the hour cometh, when ye shall neither in this mountain, Gerizim, nor yet at Jerusalem, worship the Father, exclusively. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, indifferently in all places, for the Father seeketh such to worship him. God is a spirit, and they that worship him acceptably, must worship him in spirit and in truth." When the scribes and pharisees blamed him for sitting down to eat with tax-gatherers, and with sinners, as they arrogantly called all Gentiles, Jesus said unto them, "They who are whole, in sound health, need not a physician, but they who are sick. Go ye, and learn what that meaneth. I will have mercy rather than sacrifice; for I came not to call the righteous, but sinners, to repentance." When Jesus came from the hill country to which he had retired, and great multitudes crouded round him from Judea, and the sea coast of Tyre and Sidon, he ascended an eminence, and taught them, saying, "Blessed, or happy, are the poor in spirit, for theirs is the kingdom of heaven; they are fit subjects of my kingdom. Blessed are they who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth; the esteem of the virtuous among their fellow-creatures. Blessed are they who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God; shall hereafter behold brighter manifestations of his presence. Blessed are the peace-makers, for they shall be called

children of God. Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. Whosoever shall break one of the least commandments of the moral law, and shall teach men so, shall be esteemed as least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. But I say unto you, that except your righteousness exceed the righteousness, the mere external righteousness, of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye know that it was said to them of old time, thou shalt do no murder, and whosoever shall do murder, shall be liable to the judgment; but I say unto you, that whosoever is angry with his brother without just cause, shall be liable to that punishment which the lower court of judicature can inflict. And whosoever shall say unto his brother, Raca, thou vile man, shall be liable to the council, to the severer sentence which the Sanhedrim, the supreme assembly of seventy-two, has the power of passing. But whosoever shall say to his brother, thou fool, thou apostate from God and the law, shall be liable to Gehenna, the fire which burneth in the valley of Jehosophat, to consume criminals, dead bodies, and other polluting substances. If, therefore, when thou bringest thy gift to the altar, thou rememberest that thy brother hath any cause of complaint against thee, or hath given thee any cause of complaint against him, leave there thy gift before the altar, and go thy way, first be reconciled

to thy brother, and then come and offer thy gift. Ye have heard that it hath been said to them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord all thy vows. But I say unto you, swear not at all, but let your communication be yea, yea, and nay, nay; let your conversation be plain and simple; for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, thou shalt love thy neighbour and hate thy enemy. But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for those who persecute you. That ye may be the children of your Father who is in heaven; for he maketh his sun to rise upon the evil and on the good; and sendeth rain on the just, and on the unjust. As ye would that men should do unto you, do ye also to them in like manner. Love your enemies and do good; and lend; hoping for nothing again; and your reward shall be great; and ye shall be children of the Highest; for He is kind unto the unthankful and the evil. Be ye, therefore, merciful, as your Father, also, is merciful."

QUESTIONS.

What doctrines did Christ teach concerning God; his attributes; his reception of true penitents? For what did Jesus condemn the Pharisees? By what motives did Jesus enforce the duty of repentance? What exhortation did our Saviour give to his disciples concerning worldly pomp and glory? What was the most important and delightful doctrine which the Redeemer taught? What characters did Christ, in his discourse to the people and his disciples, de

clare to be blessed, or happy? What precepts did Jesus give with regard to being angry with our fellow-creatures; with regard to conversation; with regard to revenging injuries; with regard to general conduct towards others?

CHAP. XII.

"TAKE heed that ye do not your alms before men, nor pray, nor fast, to be seen of them, and to have glory of them, for such as act so will have the reward they merit, the empty praise of man, or punishment hereafter. But let your alms and exercises of devotion be in secret, and your Father, who seeth in secret, shall reward you openly. Judge not severely, that ye be not judged. Condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again. Why beholdest thou the mote, or splinter, which is in thy brother's eye, when thou perceivest not the beam which is in thy own eye? How canst thou say to thy brother, let me take out the splinter from thine eye, when there is a beam in thine own eye? First cast out the beam from thine own eye, and then thou mayest see clearly to take the splinter from thy brother's eye. Not every one that calleth me, Lord, shall enter into the kingdom of heaven, but he who doeth the will of my Father, that is in heaven. Seek first the kingdom of God and his righteousness,

and all other things necesssary shall be added unto you. Take no anxious thought for worldly possessions, nor for the future part of your lives."

Our blessed Redeemer having warned his disciples against making long prayers, like the Pharisees and the Gentiles, who thought that they would be heard for their much speaking and importunity, taught them thus to pray, in the most concise, yet comprehensive manner: "Our Father, who art in heaven, hallowed be thy name! Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day, or day by day, our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen!"

O Thou, the Universal Father, who fillest heaven and earth with the glory of Thy majesty, may Thy name be reverenced, Thy dominion acknowledged, and Thy commands obeyed by all Thy moral creatures. May Thy kingdom of grace, truth, and righteousness, come and be established. May Thy will be cheerfully and faithfully performed by all Thy rational family on earth, as it is done by the most exalted beings in other regions of Thy universe. We acknowledge our daily dependence on Thee for existence, and all our faculties, and we pray that Thou, who alone knowest what is really good for us, wilt grant that, and the necessary supplies for the nourishment of our bodies.

the evil of sin. For Thine is the kingdo
versal nature; the power which is unco
and the glory of underived being, and
perfection. Amen! Be it so!

When the Jewish elders sought to
because he had healed at the bath of
on the Sabbath-day, a man who had bee
thirty and eight years, he said unto th
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everlasting life. Verily, I say unt
hour is coming, and now is, when
[illegible] the voice of the Son of Go

ground without your Heavenly Father, and even the hairs of your head are all numbered. Whosoever shall confess me before men, him will I also confess before my Father, who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Then the Pharisees taking counsel how they might ensnare Jesus in his discourse, so as that they might find some accusation against him, sent their disciples, with the Herodians, unto him, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, neither carest for any man, for thou regardest not the person of man; tell us, therefore, whether it be lawful to pay tribute unto Cesar or not; shall we give, or shall we not give?" But he, knowing their hypocrisy, said unto them, "Why tempt ye me? Show me the tribute money, that I may see it." And they brought him a denarius. Then said he unto them, "Whose image and superscription hath it?" And they answered, Cesar's. He said unto them, therefore, "Render unto Cesar the things that are Cesar's, and unto God the things that are God's."

On a question put to him by the Sadducees concerning the resurrection, Jesus said, "Have ye not read in the book of Moses how God spake unto him, saying, I am the God of Abraham, of Isaac, and of Jacob. He is not the God of the dead, but of the living; for all live unto him; though dead, they are all now living in *the sight of* God."

And one of the Scribes, an expounder of the law, having heard Christ thus wisely answer the insidious question of the Sadducees, asked him, saying, "Which is the great or most important commandment of the law?" And Jesus answered, "The first of all the commandments is, Jehovah our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets; in these are comprehended all the precepts of the moral law."

With respect to the Pharisees, Jesus spake unto the multitude, saying, "The Scribes and Pharisees sit in the seat of Moses, that is, the Sanhedrim; what, therefore, they bid you from the law to observe, that observe and do; but do not ye according to their works; for they say, and do not. But all their works they do, to be seen of men, and they love to be called Rabbi, masters. But be not ye called masters, for one is your master, even Christ. But let him that is greatest among you, be as a servant. Whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted. But, alas, for you, Scribes and Pharisees, hypocrites, ye pay tithe of mint and anise, and cummin, and omit the weightier matters of the law, justice, humanity, and integrity. These ought ye to have done, and not to have left the other *undone*."

QUESTIONS.

What directions did the Redeemer give respecting prayers and alms? What cautions did Jesus give concerning judging of others; and what did he declare to be necessary to the obtaining an entrance into the kingdom of heaven? What form of prayer did our Lord afford his disciples, and what is implied in it? What did Christ say of the words which he spake, and of the works that he performed? What did Jesus say of the fear of God and of the providence of God? What prudent answer did Christ give to the ensnaring question concerning the lawfulness of paying tribute unto Cesar? What answer did our Saviour make to the question of the Sadducees concerning the resurrection? What reply did our Lord give to the scribe who asked him which was the first and greatest of all the commandments? What caution did the Saviour give to his disciples concerning the Pharisees? What address did Christ make to the Pharisees themselves?

CHAP. XIII.

THE Redeemer of mankind frequently delivered his instructions of celestial wisdom in parables, or symbolical representations, often suggested by surrounding scenery, or actual circumstances.

When the Pharisees and Scribes murmured at Christ, because he sat down in company with those whom they proudly called sinners, he spake these parables unto them: "What man among you having a hundred sheep, if he lose *one of them*, doth not leave the ninety and nine *in the desert*, and go after that which is lost,

until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours to rejoice with him, upon his recovery of the sheep. I say unto you, that in like manner, joy will be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance."

"A certain man had two sons, the younger of whom said to his father, 'Father, give me the portion of goods that falleth to my share.' And the father gave each son his portion. And not many days after, the younger son gathered all together, and went into a distant country, and there wasted his substance with riotous living. And when he had spent all, there arose a severe famine in the land, and he began to be in want. And he entered into the service of an inhabitant of that region, who sent him into his fields to guard the swine. And so pressed with hunger was he, that he could almost have eaten the husks, or wild chesnuts, which the swine did eat: yet no man contributed to his wants. Then he came to himself, and said, 'How many of my father's hired servants have bread enough and to spare, while I am perishing with hunger. I will arise and go to my father, and will confess that I have sinned against heaven and him; and will entreat him to receive me as one of his hired servants.' Then he arose and went to his father. But when he was yet a great way off, his father saw him, and had *compassion* on him, and ran, and fell on his neck,

and kissed him. And the son penitently confessed his fault, and that he was undeserving of being called his son. But the father said to his servants, 'Bring forth the best robe, and put it on him, and put a ring on his finger, and sandals on his feet. Bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead, and is alive again; he was lost, and is found.'"

Reproving the proud and arrogant spirit of the Pharisees, who boasted of themselves that they were righteous, and despised others, Jesus spake this parable:

"Two men went up to the temple to pray, the one a Pharisee, the other a publican. The Pharisee stood and prayed thus: 'God, I thank Thee that I am not as other men, extortioners, unjust, or even as this publican. I fast twice in the week; I pay tithes of all that I possess.' But the publican standing afar off, would not presume to lift his eyes towards heaven, but smote upon his breast, saying, 'Lord, be merciful unto me a sinner.' I say unto you, that the publican went home justified rather than the Pharisee; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

A great multitude being gathered around him near the lake of Tiberius, he went into a ship, and thence he spake many things to them in parables, saying, "Behold a sower went out to sow. And as he was sowing, some seed fell by the way side, and it was trodden down, and the birds of the air devoured it. And some seed

feed upon rocky ground, where there being no depth of earth, it quickly sprung up. But when the sun was risen it was scorched, because it had no root, and withered away. And some fell among thorns, and the thorns sprung up with it, and choked it, so that it yielded no fruit. And other seed fell on good ground, and grew up, and yielded fruit, some thirty, some sixty, and some a hundred fold. Now the parable is this. The seed is the word of God. They by the way side are such as hear the word, but consider it not. Then cometh the wicked one, and catcheth that which was sown in their hearts. They who receive the seed into stony places, are such as hear the word with joy, but yet have no root in themselves, but when persecution ariseth because of the word, immediately they fall off. They who receive the seed among thorns, are the persons who hear the word, but the cares of this world, and the deceitfulness of riches, and the pleasures of this life choke the word, so that it remaineth unfruitful. But they who receive the seed into good ground, are such as hear the word, and consider it with good and honest hearts. Thus they bear fruit in various degrees."

To illustrate the necessity of industry and constant watchfulness in the Christian life, Jesus spake these parables:

"Then will the kingdom of heaven (the Gospel dispensation, or those living under the Gospel dispensation) be like to ten virgins, who, agreeably to ancient custom, took their lamps, and went forth to meet their friend, the bridegroom,

bringing home his bride at night. But five of them were wise, and five were foolish. They who were foolish took with them no supply of oil for their lamps, but the wise carried oil with them in their vessels. And while the bridegroom delayed, they all slumbered and slept. Then, at midnight, a cry was made, Behold the bridegroom cometh, go ye out to meet him. These virgins therefore arose and trimmed their lamps. Then said the inconsiderate virgins unto the prudent, 'Give us of your oil, for our lamps are gone out.' But the wise virgins answered, 'Not so, lest there be not enough for us and you; go ye rather and buy oil for yourselves.' And while they went to buy, the bridegroom came; and they who were ready, went in with him to the marriage feast, and the door was shut. Afterwards came the other virgins, saying, 'Lord, Lord, open to us.' But the bridegroom answering, said, 'I know ye not.' Watch therefore, for ye know neither the day not the hour when the son of man cometh."

"The kingdom of heaven, or the state of men under the Gospel dispensation, is as a man travelling into a far country, who called his servants, and delivered to them his goods. To one he entrusted five talents, to another two, and to another one, to each according to his ability; and set off upon his journey. Then he who had received five talents went and traded with them, and made other five talents. In like manner, also, he who had two talents, gained other two. But he *who had* received one talent, went and buried

it in the earth. After a long time, the master of these servants returned, and reckoned with them. Then he who had received the five talents, presented to his lord the five talents he had gained. And he who had gained two talents brought them also. Then their master said unto them, 'Well done, good and faithful servants, enter ye into the joy of your Lord.' Then he who had received the one talent drew near, and said, 'I knew thee to be an austere man, expecting to gather where thou hast not scattered, and to reap where thou hast not sown; being therefore afraid, I deposited thy talent in the earth; lo, there thou hast that which is thine.' His master replied unto him, 'Thou wicked and slothful servant, didst thou indeed know that I am a hard master, expecting to receive where I had not imparted: out of thy own mouth do I condemn thee; for thou oughtest, therefore, to have put my money to the exchangers, that I might have received my own, with interest. Take the talent, therefore, from him and give it unto that servant who, of five talents, hath made ten. For unto every one who hath, who improveth what he hath, shall be given, and he shall have abundance; but from him who improveth not what he hath, shall be taken away even that little. And thrust ye the unprofitable servant into the darkness which is without: there let him remain weeping and wailing."

In order to teach his disciples the value of benevolence, and actions of charity, the gracious *Redeemer* delivered this beautiful and impres-

sive representation of that account, which each moral agent will be summoned, by death, to render to the Supreme Judge:

"When the Son of man shall come in his glory, with all the holy angels with him, then will be gathered before him all nations; and he will separate them as a shepherd divideth the sheep from the goats, placing the sheep on the right hand, and the goats on the left. Then will the King say unto those on the right hand, Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye received me; naked, and ye clothed me; sick, and in prison, and ye came unto me.' Then will the righteous answer, 'Lord, when saw we thee in such distressful circumstances, and administered unto thy wants.' And the king will say, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' Then will he say unto those on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for when I was in distress ye did not help me. Then will they reply, 'Lord, when saw we thee hungry or thirsty, naked or in prison, or a stranger and friendless, and did not minister unto thy wants?' Then will he answer them, 'Verily I say unto you, inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me. *And these* shall go away into everlasting punish*ment, but the* righteous into life eternal.'"

Behold, a teacher of the law rose him, and said, "Master, what shal inherit everlasting life." Jesus said "What is written in the law; what re therein?" He answered, "Thou sha Lord thy God, with all thy heart and soul, and strength, and thy neighbo self." Jesus said unto him, "Tho swered rightly; do this, and thou shalt he desiring to justify himself by ha pear how well he had observed the unto Jesus, "And who is my ne Then Jesus replied,

"A certain man of Jerusalem, tra the lonely and dangerous road towar fell among robbers, who stripped an and left him half dead. Now, a pries to be journeying along the same road he saw him he passed by on the And, in like manner, also, a Levi

return, I will repay thee. 'Which now of these three thinkest thou was neighbour to him who thus had fallen among robbers?' And the Scribe said, 'He who showed pity on him.' Then said Jesus unto him, 'Go thou and do likewise.'"

QUESTIONS.

What parables did Christ deliver to reprove the censorious spirit of the Pharisees, and to represent God's mercy to penitent sinners? By what parable did Jesus rebuke the spiritual pride of the Pharisees? What is the parable of the sower? By what parables did our Saviour illustrate the necessity of industry and constant watchfulness in the Christian life? By what parable did the Redeemer teach the value of benevolence and acts of charity? By what parable did Jesus teach that benevolence should be universal and impartial?

CHAP. XIV.

With the final removal of our blessed Lord from this world terminated the tenth period of sacred history; and the eleventh commences with the history of the events which befell the apostles, and primitive disciples, and of the first planting and rapid growth of the Gospel of grace.

The book of the Acts of the Apostles is, upon very good grounds, attributed to the *Evangelist* Luke, and is supposed to have been

during thirty years subsequent to his
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they were all, with one mind, in the same place. When suddenly there came a noise from heaven, like the rushing of a mighty wind, which shook the room and house in which they were assembled. And they saw flames of fire in form like cloven tongues, hovering around, and alighting on the head of each of them. Then were they all filled with the Holy Spirit, and began to speak with other languages, as that Spirit gave them utterance. And the multitude of strangers assembled at Jerusalem to the festival, when they came together upon the report of this wonder, were astonished to hear unlearned men speak to them in their various languages. Then Peter addressed an eloquent and impressive discourse to the people; so that about three thousand persons were that day added to the church.

Many signs and miracles were done by the apostles, and all who believed were together, and had all things common, so that no one was in need. They met daily in the temple, with one accord, and at home, breaking bread, they partook of food with gladness and simplicity of heart, praising God, and having favour with all the people; and the Lord added daily to the church.

Now, Peter and John went together, up to the temple, at the hour of prayer, the ninth hour, or three in the afternoon; when a certain man, lame from his birth, was carried along at the same time; who was placed, daily, at that gate of the temple which was called "Beautiful," from the rich Corinthian brass of which it was

made, and from the beauty of its workmanship, in order to ask alms. This man, seeing Peter and John about to enter the temple, asked alms of them. Then, as they fixed their eyes upon him, Peter said, "Look on us." And he gave heed to them, expecting to receive something from their hand. But Peter said, "Silver and gold I have none; but what I have, I give unto thee. In the name of Jesus Christ of Nazareth, I say unto thee, Arise, and walk." Then taking the man by the right hand, he lifted him up; and immediately his feet and ancle bones were strengthened; and he stood, and walked about, and went with them into the temple, walking and running, and praising God. And the people saw him, walking and leaping, and recollected that it was he who used to sit for alms at the Beautiful gate of the temple. And the multitude crowded together in Solomon's portico, for the man held Peter and John; and all were astonished. And Peter declared unto the multitude, that not by the power of himself and John this man was healed, but by the name of Jesus, who had been rejected by them, and crucified; who had been raised, by God, from the dead; of which fact they were witnesses. "Repent ye, therefore," continued the Apostle, "and be converted, that your sins may be blotted out; and that times of refreshing may come unto you, from the presence of the Lord. Now, Moses said unto our fathers, 'A prophet will the Lord your God raise up from among your *brethren*, as he raised me; him shall ye obey in *all things*, that he shall speak unto you.' And

every one who will not listen unto this prophet, shall be utterly destroyed from among the people. Yea, and most of the prophets; Samuel, and the rest that have spoken unto you, have also foretold these days. Ye are the sons of these prophets, and of that covenant which God made with our fathers, saying unto Abraham, 'In thy race shall all the families of the earth be blessed;' God having appointed his servant Jesus for you, first sent him for a blessing to you, by turning away every one of you from his iniquities." Now, while Peter and John were speaking to the people, the priests, and the captain of the temple, came upon them, being vexed at their declaring the resurrection of the dead in Jesus, or as a doctrine which Jesus taught. And they laid hands on the Apostles, and put them in prison until the next day, for it was then evening. But many who had heard their doctrine believed, to the number of five thousand. In the morning, Peter and John, being placed in the midst of the assembly of priests, elders, and Scribes, it was demanded of them, by what power, and in what name they did this. Then, filled with a holy spirit of inspiration and fortitude, the Apostles declared that in the name of Jesus of Nazareth, whom they had crucified, but whom God had raised from the dead, this wonderful cure was wrought. The rulers, and priests, having no ground of accusation against them, only severely threatened them, charging them not to speak at all, nor teach in the name of Jesus. But Peter and John replied, "Whether it be right in the

sight of God to hearken unto you, rather than unto God, judge ye; for we cannot but declare what we have seen and heard."

And the apostles continued to deliver, with great power of words and miracles, their testimony of the resurrection of the Lord Jesus; and there was great favour towards them all; so that the number of disciples increased daily. And many among them, who were rich, sold their possessions, and intrusted the value thereof to the Apostles, to form one common stock, from which distribution was made to all who had need. But a man, named Ananias, with his wife, Sapphira, wishing to share in the general fund, and yet to retain a portion of their private property to themselves, sold an estate, and, keeping back part of the value, brought the rest to the apostles, as if it had been the whole. But their falsehood could not be concealed from the penetrating spirit of the Apostles; at whose awful reproof, Ananias and Sapphirà successively fell dead. A solemn, and dreadful warning against deceit and lying! And, by the hands of the apostles, were many wonders and miracles done among the people, so, that in every street they brought forth their sick, and laid them on couches and beds, that even the shadow of Peter passing by, might fall upon some of them. Multitudes, likewise, from the neighbouring towns and villages came to Jerusalem, bringing those who were oppressed by diseases; and they were all cured. Then, the high priest and rulers, filled with indignation, shut up the apostles, Peter and John, again in prison.

But an angel of the Lord, in the night, opened the prison doors, and bringing them out, commanded them to go into the temple, and preach the words of eternal life to the people. And they rejoiced that they were thought worthy to be shamefully treated for the name of Jesus. And daily, in the temple, and at home, they ceased not to teach and to preach the glad tidings, that Jesus was the Christ. Thus, the word of God increased; and the number of disciples multiplied in Jerusalem; and many of the priests became obedient unto the faith. But one of the disciples, named Stephen, who, also, was a deacon, for the distribution of the common fund, was zealous in preaching Jesus as the Messiah; and so severely rebuked the obstinacy and wickedness of the Jewish rulers, that they stoned him to death. And he died, the first martyr for the name of Christ, praying, like the Saviour, for his murderers, "Lord, lay not this sin to their charge." Then were the disciples grievously persecuted in Jerusalem; and they were scattered abroad through Judea and Samaria, excepting only the apostles.

Now Philip, another of the deacons, preached Christ to the Samaritans; and multitudes believed when they heard the words, and beheld the miracles of Philip. And, as he was travelling through the desert road, leading from Jerusalem to Gaza, under the impulse of the Spirit, he met an officer of Candace, queen of Ethiopia, journeying from Jerusalem, whither he had gone to worship, being a proselyte to the Mosaic law. Then, when Philip explained to him the pro-

But Saul of Tarsus, a zealous s
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while Peter was at Lydda, near Joppa, she fell sick, and died. And the disciples sent for Peter, who, coming, went into the chamber, where lay the body, surrounded by the poor, weeping, and showing the garments which Tabitha had made for them. But Peter, putting them all forth, kneeling down, prayed, and then said, "Tabitha, arise." And, opening her eyes, she arose; and Peter, calling in the widows and poor, presented her to them alive. Then, the report of this being spread abroad, many believed.

And Peter, being admonished in a vision, that the Gospel of Christ should be published among all nations, visited Cornelius, a devout Roman centurion, who had been divinely directed to send for him; and before him, and a company whom he had assembled, he declared the glad tidings of salvation; and they believed, and received the gifts of the Spirit; and were baptized. Then Herod Agrippa, grandson of Herod the Great, persecuted the church of Christ; and he killed James, the brother of John, with the sword; and threw Peter into prison, intending to bring him forth to the people the next day; but an angel of the Lord released Peter, opening the iron gate of the prison. But Herod, having put to death the keepers of the prison, went to Cesarea, and there gave audience to certain Tyrians and Sidonians, who came to make reconciliation with him. But he proudly seated himself upon a throne, clothed in robes of silver tissue; and opposite to the rising sun, that, by its reflected beams, he might appear in

a blaze of glory. Thus, he showed himself, and having made an oration to the people, they shouted aloud, "It is the voice of a god, and not of a man." And, immediately, an angel of the Lord smote Herod, because he gave not glory unto God; and he was eaten by worms, and expired.

But Paul, accompanied by Barnabas, a disciple, illustrious for zeal and eloquence, went through many countries, preaching the Gospel of the kingdom of heaven; and working miracles. And when they were at Iconium, Paul restored strength of limbs to a man who had been lame from his birth. And when the inhabitants of that city would have sacrificed unto them as unto gods, Paul and Barnabas, rending their garments, rushed into the midst of the multitude, crying, "What are ye doing? We are men like yourselves, who declare unto you glad tidings; that ye may turn from these vanities to the living God, who made heaven and earth, and sea, and all that are therein; who hath never left himself without testimony, doing good, by giving rain from heaven, and fruitful seasons; and filling the heart with food and gladness." But certain Jews coming thither, from Antioch, stirred up the people, so that they stoned Paul, and left him for dead. But, while the disciples were standing around him, he arose, and, on the next day, he departed with Barnabas to Derbe. After having been at Jerusalem, deputed by the brethren, to consult the apostles concerning the *question*, whether it was necessary for those *Gentiles* who turned unto Christ, to observe

the law of Moses, he determined to revisit the churches, which, by his preaching and miracles, had been formed. Accompanied, therefore, by Silas, or Sylvanus, or, as some suppose, Luke himself, he journeyed in Syria and Cilicia, confirming those who had believed.

QUESTIONS.

What event terminates the tenth period of sacred history, and with what does the eleventh begin? To whom is the book of Acts attributed? of which of the gospels is it apparently a continuation? and what confirmation does that book contain of the divine origin of our religion? Where did the apostles remain after the ascension of our Lord, and whom did they choose to fill the place of Judas? What important event took place on the day of Pentecost? What miracle did Peter and John work at the entrance of the temple, and what were the results of that miracle? What were the conduct and general course of life of the primitive disciples? What was the fate of Ananias and Sapphira? Who was the first martyr to the cause of Christ, and what was his dying prayer? What effect favourable to the diffusion of the Gospel did the first persecution occasion? Whom did Philip bring to belief in Christ, as he was travelling the road from Jerusalem to Gaza? Who was Saul? what was his conduct towards the disciples, and how was he converted? What were the consequences of the conversion of Saul? Whom did Peter restore to life? Which of the apostles preached first to the Gentiles? What king raised a persecution against the infant church of Christ? Whom did Herod put to death, and whom did he imprison? What was the death of Herod? What happened to Paul and Barnabas at Iconium? Who accompanied Paul in his travels to confirm the newly formed churches?

CHAP. XV.

PAUL journeyed onwards to Macedonia, being impelled to go thither by a vision. At the city of Philippi, in that country, Paul and Silas were scourged and imprisoned. And at midnight, they were praying, and singing praises to God, and the prisoners were listening to them; when suddenly there was a great earthquake, so that the foundations of the prison were shaken, and the doors instantly opened, and the chains of all the prisoners fell off. Then the jailor awaking from sleep, drew his sword to kill himself; thinking that all the prisoners had escaped. But Paul cried aloud, "Do thyself no harm, for we are all here." Then the jailor, calling for a light, rushed in, and fell prostrate before Paul and Silas, and led them forth, saying, "What must I do to be saved?" And they replied, "Believe on the Lord Jesus, and thou and thy family shall be saved!" Then they spake the word of truth unto him, and to all who were in his family. And they were immediately baptized. On the next day, the magistrates, alarmed to hear that Paul and Silas were Roman citizens, and knowing that they had no right to scourge them, sent to release them from prison; and upon their refusal to depart privately, after having been illegally punished, they came in person, and entreated them to quit that city. At length Paul came to Athens, and when he saw the multitude of idols in that city, his spirit [illegible]eatly stirred up within him. And after

having disputed, for many succeeding days, with the Epicurean and Stoic philosophers, he was brought before the Areopagus, and in that venerable assembly, Paul thus declared the doctrines which he taught:

"Ye men of Athens, I perceive that ye are too much addicted to superstitious worship, for as I was walking around your city, and observing the deities you reverence, I observed an altar with this inscription, 'To the unknown God.' Whom, therefore, ye reverence without knowing Him, the same do I now make known unto you. That God, the Creator of the world and all things therein, being the Lord of heaven and earth, dwelleth not in temples made with hands, nor doth He need the service of men, since He giveth life and breath to all. He made of one blood all nations of men on the face of the earth, having fixed from the first the bounds of their habitation, their various places of abode, that they might seek for God; for indeed He is not far from any one of us, seeing that in Him we live, and move, and have our being. To this purpose, also, some of your own poets have spoken, saying, 'For we are indeed His offspring.' Since then we are God's offspring, we ought not to think this Divine Being like unto any image of gold, silver, or stone. God, condemning such ignorance in these times, now chargeth all men every where to repent; because He hath fixed a day, in which He will judge the world in righteousness, by that man whom He hath appointed; of whose appointment He hath given proof to all, by raising him from the dead." Bu

when they heard of a resurrection from the dead, some scoffed at him, and others said, "We will hear thee again of this matter."

After having experienced great persecution and opposition, especially at Ephesus, where the workmen, who lived by making silver models of the temple of Diana in their city, raised a violent tumult, Paul returned to Jerusalem. But the Jews were vehemently enraged against him, by false reports that he taught Jewish as well as Gentile converts to neglect the law of Moses. Under the pretext that Paul had introduced certain Gentiles into the temple, they raised a tumult, and endeavoured to kill him. He was rescued from their rage by the Captain of the Roman guard, and conveyed as a prisoner into the fort called Antonia, where a body of soldiers was kept to preserve peace during the great festivals. From the steps leading up to the castle, the Apostle addressed the people with noble fortitude, giving an account of himself, and of his conversion to the faith of Christ, and declaring that since the eyes of the children of Israel were blinded, he was commanded to turn unto the Gentiles. When they heard this, they lifted up their voices, shouting, and exclaiming, "Away with this fellow from the earth, for it is not fit that he should live." Then the Captain brought him into the castle, and was about to examine him by scourging; but when the Captain found that Paul was a Roman citizen, he brought him before the council of Jewish elders and priests. Then when Paul cried out in the midst of them, "I am a Pharisee, and

concerning the hope of a resurrection of the dead, am I now judged," a dissension arose between the Pharisees and the Sadducees, and the Captain, fearing that he would be torn in pieces by them, commanded the soldiers to take him away by force; and he sent him away under a guard, to Felix, the chief governor, at Cesarea. Before whom, when Paul was arraigned, and accused by Ananias the high priest, and the elders, by means of Tertullus, an orator whom they had brought with them for that purpose, after having made a just defence of himself, and a noble avowal of his faith, he appealed unto Cesar; and by right of Roman citizenship, demanded to be sent to Rome, for final judgment. Felix, with his wife, Drusilla, a Jewess, heard Paul, at a private conference, speak concerning the faith in Christ. And so impressively did the Apostle discourse of righteousness, temperance, and judgment to come, that Felix trembled, and said, "Depart for the present, and when I find an opportunity, I will send for thee." He hoped that money would be given unto him for the liberty of Paul, and, therefore, often conversed with him. But after two years, Felix was succeeded by Porcius Festus; and wishing to gratify the Jews, he left Paul bound. And Paul spake before Festus, and Agrippa, son of Herod Agrippa, with boldness, declaring the truth of Jesus; so that Agrippa cried, saying, "Almost thou persuadest me to be a Christian." And Paul replied, "Would to God, that not only *thou, but* all likewise who hear me this day,

were not only almost, but altogether, such as I am, excepting these bonds."

Now when it was determined that Paul should sail for Italy, he, together with some other prisoners, and accompanied by the writer of the history of the Acts of the Apostles, was committed to the care of Julius, a centurion of a cohort of the Augustan legion. They were embarked in a ship of Adramyttium, as it was intended that they should coast by Asia. During the voyage, being overtaken by a dreadful storm, so that for many days they saw neither sun nor star, they were at last wrecked upon an island of the Adriatic sea, named Melita, lying between Corcyra and Illyria; but agreeably to the prediction of Paul, all their lives were saved. And the inhabitants showed them kindness, and kindled a fire, because of the rain and the cold. And when Paul had gathered a bundle of sticks, and laid it on the fire, a viper, driven by the heat, sprung out, and fastened upon his hand. But he shook the viper off into the fire, and felt no harm, while those around him were expecting that he would fall down dead. But when they saw that he remained unchanged, they said that he was a deity. And in that island Paul healed many sick persons. Paul continued two years at Rome, in his own hired house, a prisoner at large. There he gladly received all who came to him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all freedom of speech, and without hindrance.

QUESTIONS.

What deliverance did Paul and Silas experience at Philippi? What happened to Paul at Athens? What event befel Paul at Ephesus? Why were the Jews particularly enraged against Paul? What danger threatened Paul in the court of the temple? How was Paul rescued from the fury of the people? To whom did the Captain send Paul for judgment? How did Felix treat Paul, after having heard him discourse? Before whom did Paul speak of the resurrection of the dead, and of faith in Christ? What happened during Paul's voyage to Rome? What befel him at Rome?

CHAP. XVI.

THE sacred historian, Luke, informs us, that the Apostle Paul was treated at Rome with great lenity. He was permitted to dwell in his own hired house, as a prisoner of honour, under the guard of a soldier, and suffered to receive the visits of his friends, and others whom curiosity or a wish for instruction might induce to come to him. In this state he continued two years, when his liberty being granted him, he quitted Rome, and, as is most probable, retired to Spain. Not long after, he returned to that city, which, as being the capital of the known world, the great place of assemblage for the nations, appeared to be the most eligible situation, both for diffusing the Gospel, and for *receiving* information of the condition of the

Christian churches in various regions. At length, in the reign of Nero, an oppressive and cruel tyrant, a conflagration took place at Rome, which lasted six days and seven nights. This being charged to the account of the emperor, as having been caused by him for the demolition of the antient edifices which offended his sight, to throw off the blame from himself, he imputed it to the Christians, and commenced a severe persecution against them, in which some were covered with the skins of beasts, and hunted by dogs; some were crucified; others, being wrapt in garments besmeared with pitch and other combustibles, were affixed to posts in the public roads, and set on fire to give light to passengers. In this persecution, the Apostle Paul was involved, and obtained the crown of martyrdom.

James, whose epistle is now received as one of the books of our Holy Scriptures, was the brother, or a near relation of our Saviour. He appears to have been chosen by the other apostles and disciples to the superintendance of the church at Jerusalem. Thus, Clemens, one of the fathers of the Christian church, says, "After our Lord's ascension, Peter, James and John, though they had been particularly distinguished by the Redeemer, did not contend for authority, but elected James the just, to be bishop of Jerusalem. He suffered death in the cause of Jesus, at Jerusalem. The epistle of James, addressed to his countrymen in general, scattered throughout various parts of the world, abounds in excellent precepts of morality, and strongly asserts,

that mere professions of faith, without producing corresponding good works, are of no real value.

The Apostle Peter was among the first who believed in Christ, and followed him; exhibiting repeated proofs of a bold and sanguine temper. He was generally foremost among the disciples to reply to the questions of our Lord, to make enquiries, and to speak his sentiments. When Jesus appeared to the disciples, walking upon the water, though darkness prevailed, the tempest raged, and the waves ran high, yet Peter ventured to descend from the ship into the sea, to meet his master; though his confidence failed; and had not the sustaining hand of Christ saved him, he might have perished through presumption. Peter was present at all the most extraordinary scenes of our Saviour's life; saw him quickly after the resurrection, and witnessed his ascension to glory. After the final removal of the Saviour from this world, Peter acted a principal part among the apostles, preaching the Gospel with all boldness, and performing evident miracles. After various labours and travels, and trials of his fortitude, he went to Rome, and in that city, together with his wife, this illustrious servant of Christ suffered martyrdom, in the reign of Nero. His two epistles exhibit testimonies of his ardent zeal for the Christian religion, and his entire devotedness to his master's service, and contain many excellent maxims and warnings, with powerful exhortations to a holy life, worthy of the glorious vocation of the disciples of Jesus

Jude, or rather Judas, was a relation of our Lord, a son of Alpheus; and brother of James the less. He was also called Lebbeus, and Thaddeus. His epistle is addressed to Christians in general, exhorting them to persevere in the faith; to avoid the wickedness of the times; to be upon their guard against deceivers, and to endeavour by all prudent methods to prevent apostacy. No credible historian relates in what countries Jude preached the Gospel, and whether he suffered martyrdom, or died by a natural death. All the writings of Paul prove that he was a man of exalted genius and strong abilities. His style is peculiarly nervous and animated. He was an excellent scholar, an acute reasoner, a powerful orator, a most instructive and spirited writer: so that the famous critic Longinus ranks him among the most celebrated orators of ancient Greece. He was eminently acquainted with Greek learning, and Hebrew literature, and excelled in profound knowledge of the Jewish sacred Scriptures. Born at Tarsus, an illustrious seat of science, and initiated, there into the learning and philosophy of the Greeks, he finished his course of education at the feet of Gamaliel, an eminent teacher of the Mosaic law. In his epistle to the Romans, he endeavours to persuade the Jewish and Gentile converts in the capital of the world, to a steady perseverance in their profession of the Gospel, by showing that the universal Father is the God of the Gentiles as well as of the Jews; and gives them *admirable* directions for their conduct. In his *epistles* to the disciples at Corinth, St. Paul

maintains his dignity as an apostle; reproves them for corruptions which they had permitted to glide into their doctrine and practice; he answers questions and solves doubts, which had been proposed to him; and when he had been informed of the good effect which his admonitions had produced, he comforts and encourages them. The principal object of his epistle to the Galatians, is to prove, that Christians are not bound to observe the ceremonial law of Moses. His epistle to the Ephesians, confirms them in their faith, and exhorts them to vindicate their spiritual liberty. It concludes with giving them most admirable practical precepts and instructions. In his epistle to the Christians at Philippi, the Apostle Paul thanks them for supplies which they had sent him; comforts them under the concern they felt for his imprisonment; endeavours to check a party spirit which had crept in among them, and to promote harmony and mutual affection; and, above all, labours to inspire them with zealous concern to adorn their holy vocation, by Christian virtues and attainments. Of similar import are his epistles to the Colossians, and the Thessalonians. His epistles to Timothy, a young man of excellent qualities, and remarkable for his close acquaintance with the Scriptures, whom he had converted, and who had been his almost constant companion, contain instruction, encouragement, and wise directions for the conduct of a minister of Christ. To Titus, who was in a situation of peculiar temptation and danger in the island of Crete, the holy Apostle Paul ad-

dressed, in an affectionate epistle, exhortations to zeal, activity, and fearlessness of suffering in the cause of truth. The epistle to Philemon contains an entreaty in behalf of a slave who had run away from him, and whom Paul had converted to faith in Christ. Concerning the epistle to the Hebrews, doubts are entertained whether it were written by Paul. The prevailing opinion seems to be, that the sentiments are his, dictated to and expressed by Luke. The design of this epistle is to display the superiority of the Christian covenant over the Mosaic.

The first epistle of John is addressed to all Christians, teaching first, how necessary it is to walk in the light of the Gospel, and to preserve themselves from degrading propensities, in order to secure future happiness. Secondly, what strong obligations they are under to keep the commandment of loving one another. Thirdly, how certain is the fact, that Jesus of Nazareth was the Son of God, the Christ. His second and third epistles are addressed to particular persons, and contain much good advice. The book of Revelations contains a series of prophetic visions presented to the mind of John, while he was an exile in the isle of Patmos.

QUESTIONS.

What treatment did St. Paul meet with at Rome, and what was his death? What events befel the Apostles James, Peter, and Jude? What dispositions do the writings of Peter manifest? What is the nature of St. Paul's writings? What is the purport of his epistles to the

Romans? to the Corinthians? to the Galatians? to the Ephesians? to the Colossians? to the Thessalonians? to Timothy and Titus? to Philemon? Who is supposed to have been the author of the epistle to the Hebrews, and what is the purport of that epistle? What do the epistles of Peter, James, Jude, and John contain? What is the book of Revelations?

CHAP. XVII.

A Chronological Table of the Sacred Books of the New Testament, according to Dr. Lardner, shewing the place where, and the time when they were written.

Books.	Place.	Year of Christ.
Matthew	Judea	about 64
Mark	Rome	64
Luke	Greece	63 or 64
John	Ephesus	68
Acts	Greece	63 or 64
Romans	Corinth	58
1 Corinthians	Ephesus	56
2 Corinthians	Macedonia	57
Galatians	Corinth or Ephesus	52 or 53
Ephesians	Rome	61
Philippians	Rome	62
Colossians	Rome	62
1 Thessalonians	Corinth	52
2 Thessalonians	Corinth	52
1 Timothy	Macedonia	56
2 Timothy	Rome	61
Titus	Macedonia	56
Philemon	Rome	62
Hebrews	Rome,	63
James	Judea	61
1 Peter	Rome	64
2 Peter	Rome	64
1st, 2d, & 3d John	Ephesus	80
Jude	Unknown	65
Revelation	Patmos, or Ephesus	96

A Chronological Table of the Evangelists, according to Dr. Henry Owen.

Books.	Place.	Year of Christ.
Gospel of Matthew...	Jerusalem.....	38
——— Luke.....	Corinth.....	53
——— Mark.	Rome.....	63
——— John.....	Ephesus.....	60

A Table of St. Paul's Apostolic Journies.

The first journey of the Apostle Paul, was begun in the year of Christ, 44, and ended in 48. During which, he visited Antioch, in Syria; Seleucia, Salamis, Paphos, Perga in Pisidia, Antioch in Pisidia, Iconium, Lystra, Derbe, Pisidia, Perga, Attalia, Phœnicia, Samaria, Jerusalem.

The Apostle's second journey began, A. D. 50, and was completed, A. D. 54. This comprehended Syria, Cilicia, Derbe, Lystra, Iconium, Phrygia, Galatia, Troas, Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea, Ephesus, Cesarea, Jerusalem, Antioch, in Syria.

St. Paul's third journey began, A. D. 54. and ended in the year 58. In this journey, the zealous servant of Christ visited Galatia, Phrygia, Ephesus, Troas, Macedonia, Greece, Corinth, Philippi, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus in Asia, Coos, Rhodes, Patara in Lycia, Tyre, Ptolemais, Cesarea, Jerusalem.

The fourth journey of Paul, when conveyed a prisoner to Rome, comprehended Antipatris, Cesarea, Sidon, Myra in Lycia, Fair Havens in Crete, Melita where he was shipwrecked, Syracuse, Rhegium, Puteoli in Italy, Appii Forum, Rome. After remaining at Rome two years, the Apostle passed through some parts of Italy; and then, taking Crete in his passage, he revisited Jerusalem.

The last journey of St. Paul was begun in A. D. 64, and terminated in 68. This journey included Colosse, Philippi, Nicopolis in Epirus, Corinth, Troas, Miletum in Crete, and Rome; where, after he had fought the good fight, and kept the faith, the holy Apostle finished his course, rejoicing to suffer death for the cause of his Lord and Master; and went to receive that crown of glory which fadeth not away.

QUESTIONS.

In what place, and in what year, after the birth of Christ, was the gospel of Matthew written, according to Dr. Lardner? That of Mark? of Luke? of John? In what place, and year, were the different epistles written? When, and where, were the gospels written, according to Dr. Henry Owen?

CHAP. XVIII.

SCRIPTURE GEOGRAPHY.

THE geography of the sacred writings comprehends only comparatively small portions of the eastern continent, or Old world; yet, it is evident, that in order to know the situation of the various places mentioned in the Holy Scriptures, an acquaintance with those portions is necessary; and the utility of such knowledge is too obvious to need pointing out.

Asia is that region of the earth, in which most of the interesting events recorded in the Old and New Testament took place.

Eden, the paradise, or garden of delight, in which Adam and Eve were placed, by their Almighty Maker, was situated, according to the opinion of some geographers, in the mountains of Armenia; some have placed it in Chaldea; while others have imagined that it lay to the south of Babylon, between the junction and separation of the rivers Tigris and Euphrates.

It is probable, that when the original parents of mankind were expelled from Eden, they descended into the plain of Shinar, the fertile country included between the two great rivers Euphrates and Tigris, which was afterwards named Mesopotamia, from its being so situated. Thence their descendants spread into different parts of Asia; increased in number, and probably advanced in the arts and sciences, till their wickedness became so great, that God sent the deluge

to sweep them from the earth. Mount Ararat, on which the Ark of Noah is said to have rested, when the waters of the deluge began to decrease, lies between Armenia and Persia. If it be the same mountain which is now called Ararat, it is very lofty. Its summit is capped with ice and snow, and so precipitous, as to forbid its ascent. The inhabitants of the surrounding country assert, that the ark is still in being, buried under the mass of snow.

Babel, the name of the city and tower, which some of the immediate descendants of Noah were endeavouring to build when they were separated by the confusion of tongues, was in Shinar, and, as is supposed, near the Euphrates.

Assyria, originally the name of the region which lies between the river Tigris, Armenia, Media, and Persia. It was colonized by Ashur, the son of Shem, who founded Nineveh on the banks of the Tigris.

Babylon, the capital city of Babylonia; the region situated between Arabia and Persia.

Chaldea, a very mountainous country, north of Babylonia; in which was Ur, the birth-place of Abraham.

Canaan, or Palestine, the land of promise, a country upon the eastern coast of the Mediterranean, between Arabia and Syria.

Egypt, a fertile country, in the north-east of Africa.

Haran, or Charran, in Mesopotamia, whence, at the command of God, Abraham removed to *Canaan*.

Sodom and Gomorrah, towns of Canaan, which stood where now is the Dead Sea.

Padan-Aram, a place in Mesopotamia.

Arabia, a very extensive region, inhabited by the descendants of Ishmael; situated between the Red Sea, the Arabian Sea, the Persian Gulf, and the Euphrates.

On, a city of Egypt, where was a famous temple of the sun.

Goshen, a fertile province of Egypt.

Nile, a river of Egypt.

Midian, a country, east of the river Jordan and the Dead Sea.

Mount Seir, a range of mountains between Palestine, and Arabia Petrea.

Moab, a country between the river Jordan and the mountains of the Nabathean Arabs.

Sinai, and Horeb, mountains in Arabia Petrea, so near to each other that they appear like two peaks of the same range.

Land of the Ammonites, situated east of the Jordan, among the mountains of Gilead.

Edom, or Idumea, a country south of Canaan, towards Egypt.

Mount Hor, in the desert of Zin.

Mount Nebo, and Mount Pisgah, north-east of the Dead Sea.

Mount Abarim, part of the same ridge.

Mounts Tabor, Hermon, Gilboa, in Canaan.

Beer-sheba and Bethel, places in Canaan, where Isaac and Jacob successively dwelt.

Mount Hermon, a range of mountains to the north-east of Canaan.

Lebanon, and Anti-Lebanon, ranges of mountains north of Palestine, in Syria.

Syria, a country on the coast of the Mediterranean.

Damascus, the capital city of Syria.

Mount Carmel, in the west of Palestine, near the Mediterranean.

Tyre and Sidon, cities of Phenicia, on the coast of the Mediterranean.

Jordan, a river which rises in Mount Lebanon, north of Canaan; runs through the lake of Genesaret, and empties itself into the Dead Sea.

Lake Asphaltites, or Dead, or Salt Sea; or Sea of the Wilderness, in the south of Palestine; supposed to have been the plain which was destroyed by a fiery volcanic eruption, with Sodom, Gomorrah, and its other towns.

Philistia, a fertile tract of country, on the coast of the Mediterranean. Its chief cities were Gaza, Azotus, Askalon, Ashdod, and Gath.

The chief towns of ancient Canaan, were, Jericho, Ai, Gibeon, Ramah, Hesbon, Hebron, Libnah, Jebusi or Jerusalem, Gilgal, Shechem, Jezreel, Samaria, Sharon, Gezer, Bethlehem.

The inhabitants of ancient Canaan, when the Israelites invaded that country, were the Hivites, the Canaanites, the Girgashites, the Hittites, the Perizzites, the Jebusites, and the Amorites.

The Land of Promise was thus divided among the tribes of Israel. In the northern part, west of the Jordan, were settled the tribes of Asher, Naphthali, Zebulon, and Issachar, while one half of the tribe of Manasseh occupied the

corresponding region on the other side Jordan. In the middle, west of the Jordan, were established the other half tribe of Manasseh and Ephraim; and west of the Jordan, the tribe of Gad; the southern part of the country west of the Jordan, was allotted to the tribes of Benjamin, Judah, Dan, and Simeon; and that on the west of the river, to Reuben.

When our blessed Saviour, the beloved Son of God, appeared in the scene of mortal life, to act the most gracious and important part, the promised land was distinguished by four divisions. Galilee comprehended the northern part of the country; Samaria, the central region; Judea, the southern; and the country beyond Jordan, the western districts.

North-west of Galilee, towards Phenicia and the coast of the Mediterranean, was Galilee of the Gentiles, so called, because in that region were the twenty towns given by Solomon to Hiram, and those were inhabited by a mixed population of Phenicians and Greeks.

Though Galilee was regarded with contempt by the people of Jerusalem and Judea, because it was inhabited principally by Israelites, intermingled with foreigners; yet it was ennobled by the frequent presence of the Saviour, by his wise discourses, and wonderful works. In Galilee were Nazareth, (where Jesus passed the greater part of his early life,) Capernaum, Cana, Nain, Tiberias, Bethsaida, Chorazin, the lake called Gennesaret, from a town of that name, or *the lake of* Tiberias, or the sea of Galilee. In *Samaria,* were the city called Samaria, Sichem

Sychar, and, on the sea-coast, Cesarea, and the mountains Gerizim and Ebal. In Judea, were Jerusalem, Bethlehem, Jericho; and on the coast, Joppa. In the country beyond Jordan, were Cesarea Philippi, Gadara, Dalmanutha, Girgesa, Magdala, Bethabara.

Jerusalem, as it was built at different times, stood upon several hills. On one of which, Sion, were situated in ancient times, the palace of David, and the tabernacle. On another, named Moriah, was raised the magnificent temple of Solomon, and, afterwards, that of Herod. The city consisted of three divisions; Sion, the City of David, and Salem. Around Jerusalem were Siloam, Bethpage, Bethany, the Valley of Hinnom, Gethsemane, Emmaus, Mount Calvary, and the Mount of Olives, separated from the city by the brook Kedron.

CONCLUSION.

THE Bible holds forth to view the most wonderful manifestation of the glory and the grace of the Maker of all things; the Judge of all men. No other book has conveyed to the human mind, such pure, rational, sublime, delightful, and encouraging ideas of the great First Cause; of his perfections and attributes; of his general government of the Universe which he formed, and which he sustaineth by his continually operating energy; of his moral government of all accountable beings; of his providential care exercised over all the animals of this globe, and especially over the human race. No other book has given such elevated representations of the dignity and destination of man; such cheering promises, such transporting assurance of future immortal existence. No other book has afforded such authentic, instructive information of the state of mankind in the earliest ages of the world. No other book has inculcated such admirable precepts of piety, justice, temperance, and benevolence. We see, therein, the Patriarchal, the Mosaic, the Prophetic revelations, gradually preparing the way for the completion of the wise and gracious plan, in the dispensation of peace and love, published by our Lord and Saviour, Jesus Christ. With what joy, what gratitude, should we receive this inestimable gift of our heavenly Father. The *voice of Eternal* Truth hath declared, that these *glad tidings* of great joy shall resound through-

out the whole earth; that this celestial light shall disperse every cloud of error, and enlighten every human mind; that the purifying influence of these blessed doctrines shall work general reformation, and produce general peace and happiness. Let us all look forward with joy to that happy period. Let us all endeavour to contribute, in some degree, towards hastening its approach, by reforming ourselves, by diffusing around us the rays of good example. And let children remember that even they may lend their little aid to this most important end; by acquainting themselves with that word of God, by learning those precepts of heavenly wisdom, and by treasuring them up in their heart, so as that they may become their rules of life.

THE END.

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